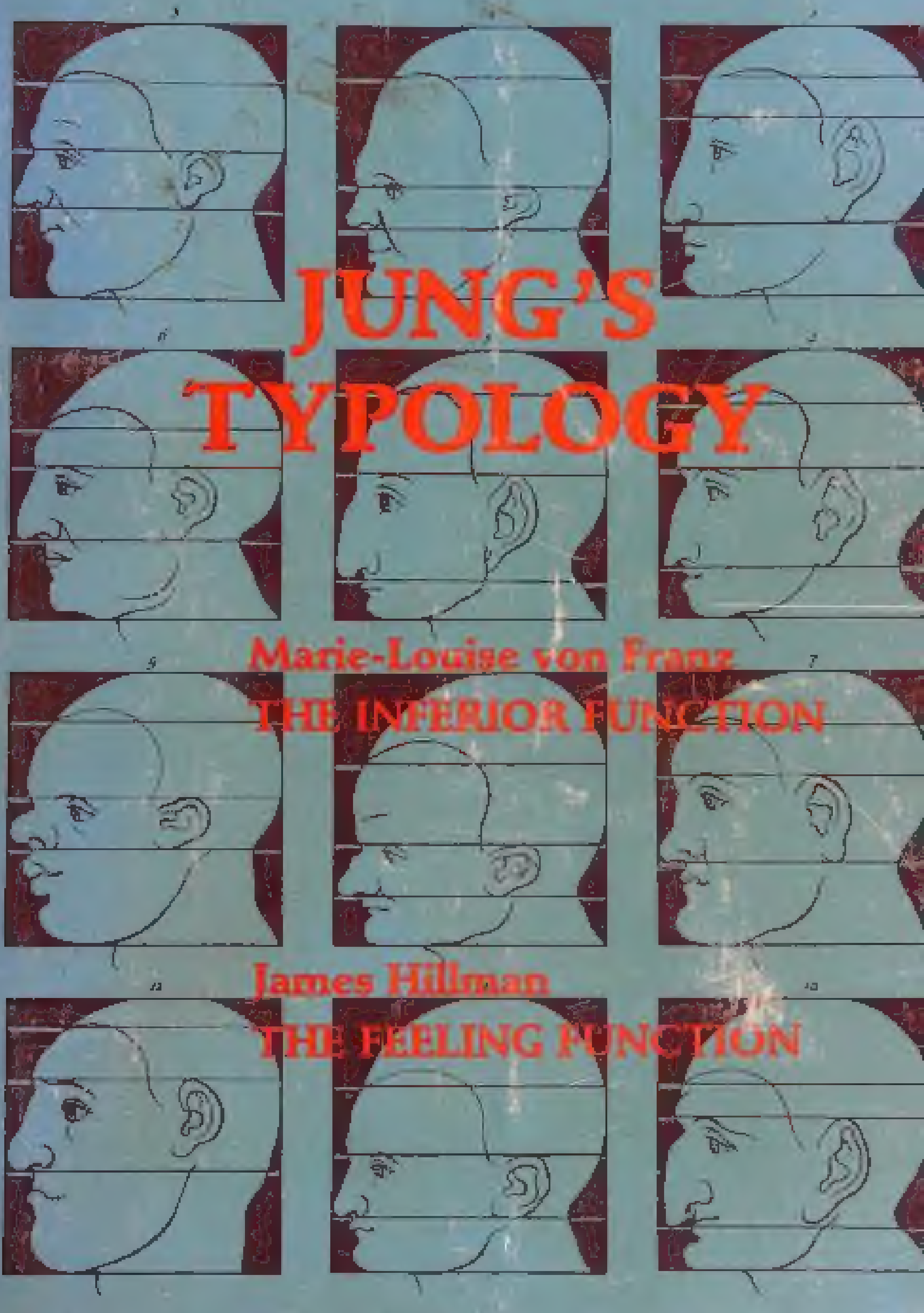
Lectures on



JUNG'S TYPOLOGY

Marie-Louise von Franz

THE INFERIOR FUNCTION

James Hillman

THE FEELING FUNCTION

Digitized by the Internet Archive
in 2022 with funding from
Kahle/Austin Foundation

https://archive.org/details/lecturesonjungst0000unse

10
EP

Lectures on Jung's Typology

LECTURES ON
Jung's Typology

Marie-Louise von Franz
The Inferior Function

James Hillman
The Feeling Function

Spring Publications, Inc.
Dallas, Texas

Seminar Series 4

First published in Switzerland:
"The Feeling Function" © 1971 by James Hillman under the Berne Convention. "The Inferior Function" © 1971 by Marie-Louise von Franz. All rights reserved

Published by Spring Publications, Inc.; P.O. Box 222069; Dallas, Texas 75222. Printed in the United States of America. Text printed on acidfree paper. Cover design and production by Margot McLean. Cover images are from *Essays on Physiognomy Designed to Promote the Knowledge and Love of Mankind,* by Johann Caspar Lavater (London, 1810).

Library of Congress Cataloging-in-Publication Data

Lectures on Jung's typology.

(Seminar series ; 4)
Corrected printing.
Bibliography: p.
Contents: The inferior function / Marie-Louise von Franz—The feeling function/James Hillman.
1. Typology (Psychology) 2. Emotions.
3. Complexes (Psychology) 4. Jung, C. G. (Carl Gustav), 1875-1961—Contributions in typology. I. Franz, Marie-Louise von, 1915- . Inferior function. 1986.
II. Hillman, James. Feeling function. 1986.
III. Series: Seminar series (Spring Publications, Inc.) ; 4
BF698.3.L43 1986 155.2'64 86-17912
ISBN 0-88214-104X

CONTENTS

Acknowledgments vii

PART ONE *The Inferior Function*

I A General Characterization of the Inferior Function 3
II The Four Irrational Types 27
III The Four Rational Types 47
IV The Role of the Inferior Function in Psychic Development 67

PART TWO *The Feeling Function*

I Historical Introduction 91
II Jungian Descriptions and Distinctions 101
III Feeling Types 116
IV Inferior Feeling and Negative Feelings 126
V Feeling and the Mother-Complex 137
VI Feeling and the Anima 146
VII Education of the Feeling Function 157
Bibliography: Literature for Further Reading 180

ACKNOWLEDGMENTS

My four chapters in this volume were presented as a series of lectures at the C.G. Jung Institute, Zürich, during the Winter Semester, January 1961. The organization of the chapters departs slightly from the lectures; questions and answers have been grouped together, and the editors have here and there re-arranged material into appropriate chapters.

I wish to thank Una Thomas whose faithful typescript provides the basis of these chapters. For the final form in which this seminar now appears I wish to thank Murray Stein for the editing.

Marie-Louise von Franz
January 1971

The following chapters result from lectures given during the years 1962 and 1963 in London, Boston and Houston on "Feeling," and then at the C.G. Jung Institute, Zürich, Summer Semester, 1966, on "The Feeling Function." I have revised them for this publication. Eleanor Mattern recorded and typed the manuscript on which the revision is based. Margit van Leight Frank read through the first typescript and made some helpful suggestions.

James Hillman
October 1970

PART ONE

Marie-Louise von Franz

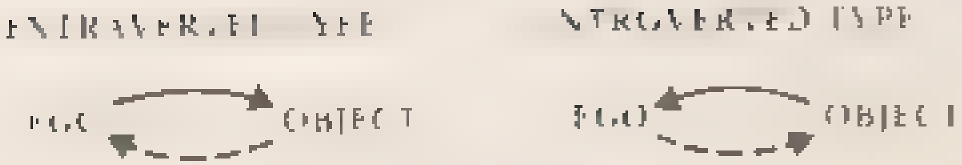
The Inferior Function

CHAPTER I

A General Characterization of the Inferior Function

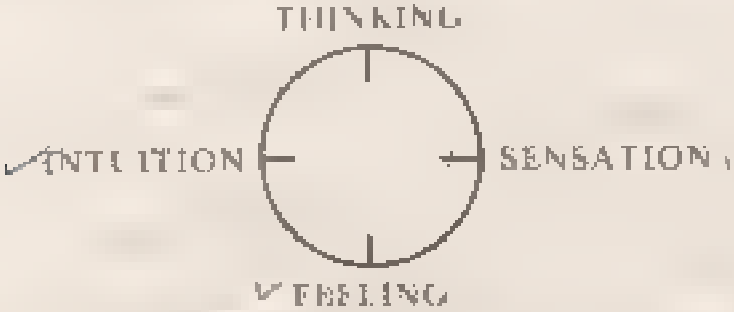
Psychological Types is one of Jung's earliest books. When he wrote it, he was in many respects struggling in the dark. Since the book was written, the idea of the four functions of consciousness and the functioning of the four functions in human personality in this fourfold way has proved tremendously productive. The idea of the four functions evolved in Jung's thought and even touched upon the religious problem of the three and the four.

For those who are unfamiliar with this field, I must give a brief sketch of the pattern of the four functions in Jungian psychology. Jung first differentiated two attitudinal types: the extravert and the introvert. In the extravert, the conscious libido habitually flows toward the object, but there is an unconscious secret counteraction back toward the subject. In the case of the introvert, the opposite occurs: he feels as if an overwhelming object wants constantly to affect him, from which he has continually to retire; everything is falling upon him; he is constantly overwhelmed by impressions, but he is unaware that he is secretly borrowing psychic energy from and lending it to the object through his unconscious extraversion.



This diagram represents the difference between the extravert and the introvert. The four functions, sensation, thinking, feeling and intuition, each of which can be extraverted or introverted, produce eight types: extraverted thinking, introverted thinking, extraverted feeling, introverted feeling, etc.

I am assuming [illegible] know all about the [illegible] general [illegible] functions, namely, that the two rational functions, thinking and feeling, are opposite each other, as are the two irrational functions, sensation and intuition.



The question has often been raised why one should have just four functions. Why not three? Or five? That cannot be answered theoretically; it is simply a question of checking facts and of seeing whether one can find more or fewer functions and [illegible] typology. For Jung [illegible] was a great [illegible] when he [illegible] later [illegible] confirmed by the fact that everywhere [illegible] mythological and religious symbolism [illegible] appears [illegible] fourfold structure of [illegible] watching the behavior of his patients, he found [illegible] a pattern [illegible] a basic structure. [illegible] basic fourfold structure of the psyche [illegible] the conscious functions is generally represented [illegible] relatively [illegible] manifestation of the unconscious, usually [illegible] differentiated [illegible]. Then [illegible] four [illegible] or less than [illegible] gods [illegible] consciousness, the

[illegible]

changed or modified form

[illegible]

extraversion in a very small child

[illegible]

[illegible] up

[illegible] the water

[illegible] rior function of the other

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] general outline

[illegible] person

[illegible]

both meaning for the person being considered as symbols of the unconscious. The symbol coming [illegible] ap- pears outside as the qualities of the outer object. If an introvert [illegible] with his habitual way of introverting says he [illegible] telephone Mrs. So-and-So [illegible] is just the symbol of his anima and therefore are symbols, and the outer person does not matter [illegible] only happened [illegible] his projection [illegible] there [illegible] he will never get to the bottom of his inferior function; he will never assimilate it as a problem, because the feeling of an introverted thinking type is generally genuinely [illegible] he simply tries to catch hold of his [illegible] or by means of his superior function [illegible]. He [illegible] at the wrong moment [illegible] the [illegible] his superior [illegible] function [illegible] assume [illegible] his inferior function [illegible] bearing in mind that they are symbolic. He must not, however, draw the conclusion that they are only symbolic and that therefore [illegible] objects can be dismissed [illegible]. This is [illegible] dishonest trick which [illegible] introverts play with their inferior function. Naturally extraverts [illegible] the same thing, only the other way round. Therefore it must be said that [illegible] function is always directed [illegible]. It is directed toward the unconscious, whether it appears on the inside [illegible] always [illegible] symbolic experiences which [illegible] from within or without.

To the general outline of the inferior function belongs the fact that it is generally slow [illegible] the superior function. Jung calls it infantile and tyrannical. We have [illegible] detail. One of the great troubles [illegible] slowness, which is one reason why people [illegible], the reaction of the superior function is quick and well adapted, [illegible] terms [illegible] on really is. For instance, thinking types have no idea whether they have feelings [illegible] feelings [illegible] have to sit half an hour and meditate [illegible] feelings about something [illegible] they are [illegible] thinking type what he feels, he generally [illegible] thought or gives a quick conventional reaction [illegible] insists on knowing what he really feels, he [illegible]

[illegible]

[illegible] a chance to come in

[illegible]

[illegible]

[illegible] cigars [illegible] negotiations. The messengers then go back and when they return gifts are exchanged. Sometimes even women are exchanged, or they may be given to the guests who sleep with [illegible] because that establishes a kind of kinship. If a man sleeps with another's wife he is kin to him; he has been taken into his family. The Naskapi Indians in the Labrador peninsula also exchanged [illegible] and many Eskimos lend their wives to the guests for the night. This is to prevent any kind of evil explosion and because the guest might murder the people in the house, or that the others might murder the guest. Many primitive people also [illegible] together and exchange blood. There is also a special [illegible] of kissing and of exchanging gifts. All these *rites of passage* come into [illegible] as soon as you have to reach a deeper [illegible] level of the [illegible] relation.

One can [illegible] see the same thing in everyday life. For instance one may have known someone [illegible] for three years, but only on the [illegible] level, having tea and dinner together and talking about the weather and politics and theoretical questions. Never having dared to touch the sore spots in each other or having brought the conversation round to some ticklish point [illegible] there is not a real relationship [illegible] is not getting very close. Then there is a little wine and if the atmosphere is relaxed the sore spots come out and there is [illegible] connection between us. So through all the precautions [illegible] personal [illegible] really approach. I [illegible] process. That is the [illegible] the other side [illegible] the sore spots [illegible] feeling function.

There is a difference between personal politeness and bush-[illegible]ness. [illegible] take a practical example. I was once driving with a [illegible] type. We were driving home late at night and he forgot to [illegible] the ignition on. He turned over and [illegible] said the car [illegible] not go. I very [illegible] asked whether he had switched the ignition on? Naturally [illegible] reply, but with such an [illegible] that I did not dare say any more. Now that was his [illegible] sensation! So there we sat [illegible] and I felt [illegible] what the trouble was [illegible] knew how to [illegible]. The slightest tone of knowing better [illegible] would have provoked an explosion [illegible] so helpless that I

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

In [illegible] function once more was frustrated.

[illegible] inferior function and organize it.

[illegible] schools.

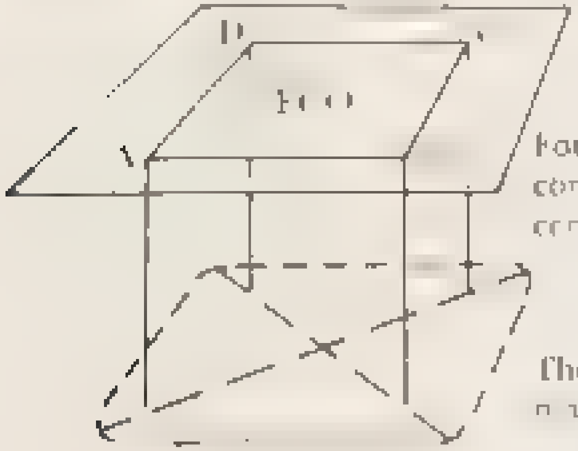
[illegible] vasion of inferior intuition

[illegible] is caught from behind

[illegible]

[illegible]

[illegible] and could be looked at in this way



Fourfold structure in the field of consciousness, with the ego as centre

The preconscio[illegible]al quaternion structure of the personality

[illegible]

[illegible]

[illegible]

[illegible] breaks [illegible] [illegible] dreams. [illegible] process [illegible] practical life.

[illegible] as follows.

Question: [illegible] analysis?

Dr. von Franz: [illegible] whip [illegible] horse [illegible] or less what he wanted. That is the most you can accomplish with the inferior function. You can never [illegible] take it as far as you would like, but I [illegible] [illegible] sometimes [illegible] wrong moment.

Question: Is there a situation where functions do not differentiate one-sidedly?

Dr. von Franz: Yes. For instance, people who [illegible] such as peasants and fishermen, or the Bushmen of whom Laurens van der Post writes, would not survive unless they used all their functions more or less. A peasant can never become as one-sided as a townsman, for he cannot only be [illegible] sensation [illegible] he cannot [illegible] also he has to plan the farming: when the sowing must be done and which kind of crop must be grown and how much, and what the prices are. Otherwise he would be ruined at once. He has also to use a certain amount of feeling because you cannot deal with animals [illegible] without it, and he has to have the right nose for the weather and the future in general, which always plays a role [illegible]. In primitive situations things are more or less arranged so that one must to a certain extent use all the functions. That is why people who live under such conditions are not as one-sided. It is just we who are so specialized. But among primitive peoples one can also see that they generally distribute the functions. For instance, the peasant neighbour always asks the fisherman who lives with him what the weather will be. He says he does not know how [illegible] tell but he just does, so he himself does not [illegible]. Here is a kind [illegible] [illegible] simply could not do that.

[illegible] its projected form?

[illegible]

CHAPTER II

The Four Irrational Types

The Extraverted Sensation Type
Inferior Introverted Intuition

The extraverted sensation type is represented in someone whose gift and specialized function is to sense and relate in a concrete and practical way to outer objects. Such people observe everything, smell everything, and on entering a room know almost at once how many people are present. Afterwards they always know whether Mrs. So-and-So was there and what dress she had on. If you put such a question to an intuitive, he would say he had not noticed and had no idea what *dress* she had on. The sensation type is a master at noticing details.

There is the famous story of a professor of jurisprudence who tried to demonstrate to his students the unreliability of witnesses. He had two people come into the room, exchange a few sentences, and then begin to fight each other. He stopped them and said, "Now, ladies and gentlemen, please write down exactly what you saw." The professor then showed that nobody was [illegible] generally present.

[illegible]

that it was the [illegible] which changed every year, and it was [illegible]. So he skipped that side of the work.

Everything which might be a hint or a guess or anything intuitive appears to this type as an unpleasant [illegible] a person had intuitions [illegible] he would be full of suspicions or grotesque [illegible]. This professor [illegible] amazing way [illegible] that a letter [illegible] because I had [illegible] He looked at the [illegible] and said, "Did [illegible] that?" I said, "Yes." [illegible] he only replied, "Poor [illegible]." He [illegible] the negative. He was like [illegible]. He would get [illegible] about his [illegible] around [illegible] in his class. [illegible] see [illegible] some kind of [illegible] something [illegible] like a dog sniffing [illegible] garbage [illegible] his [illegible] kind of [illegible] was very often right and sometimes completely wrong. Sometimes [illegible] had persecution ideas [illegible] suspicions [illegible]. A type who is so accurate [illegible] get melancholy, suspicious [illegible] possibilities, and one does not know how these suddenly creep up. That is how inferior intuition came up in his case.

Normally [illegible] the extraverted sensation type [illegible] the subject [illegible] in dark [illegible] premonitions [illegible] which he might get [illegible] a person [illegible] well [illegible] But [illegible] such people [illegible] see the [illegible] the most amazing, weird, eerie ghost stories.

I knew a woman who was one of the best mountaineers in Switzerland. She was [illegible] extraverted sensation type and [illegible] but [illegible] causes. She could [illegible] the [illegible] the French [illegible] But [illegible] feelings are [illegible]

[illegible] sion of his personal problem.

[illegible] every kind of fantastic sect

[illegible]

got out of him was: "For a minute I knew what God was. I saw it, I realized God. And it shook me so much that I thought I would go mad, and now it is gone again. I remember it, but I cannot convey it any more and I am no longer in it." There was the inferior intuition that suddenly came, the whole inferior intuitive world of his and the Self. It was something like a flash that came up and completely shook the upper part of his personality, but he could not hold it. That was the beginning of the coming up of the inferior function which shows its tremendously creative and positive as well as its dangerous aspect. It had the intuitive quality of conveying a tremendous amount of meaningful content simultaneously. He saw the whole thing in one second. It came up from the unconscious and then it went again. Then he was [illegible] [illegible] back into his ordinary extraverted sensation world. That would be an example of the first genuine appearance of inferior intuition in such a type.

A great danger comes from the grip which the inferior function can get on a whole personality. I once knew an extraverted sensation type, a very efficient builder and good businessman, who had made a tremendous amount of money. He was very practical [illegible] [illegible] [illegible] houses. The gadgets in them were perfect, so that people liked to live there even though from an artistic point of view the houses were awful. He was a good skier, dressed very well, admired women, and had the kind of refined sensation which an extraverted sensation type can display. This man fell into the hands of an intuitive woman twenty years older than himself. She was a wild, [illegible] mother figure and enormously fat. In the case she represented lack of discipline. [illegible] [illegible] types are often [illegible] [illegible] and exceed their material [illegible] [illegible] psychologically and physically [illegible] the [illegible] inferior sensation. [illegible] [illegible] tired [illegible] in her [illegible] and was absolutely incapable of supporting herself financially. It was the typical situation where the man provides the money and looks after the practical side of life and the woman contributes the [illegible] aspect.

I once went skiing with him. I was then [illegible] years. The only thing which he [illegible] [illegible] have talked about [illegible] an interesting [illegible] was his business [illegible] he [illegible] to talk [illegible] the [illegible] and otherwise [illegible] I [illegible] nothing [illegible] except [illegible] the sun was nice

The Introverted Sensation Type: Inferior Extraverted Intuition

words. This is easier than just quoting Jung's book on the types. Members were to describe how they experienced their own superior function. I remember hearing an excellent paper which Mrs. Jung gave. It was only after hearing it that I felt I understood the introverted sensation type. In describing herself she said that the introverted sensation type was like a highly sensitized photographic plate. When somebody comes into the room such a type notices the way the person comes in, the hair, the expression on the face, the clothes, and the way the person walks. All this makes a very precise impression on the introverted sensation type; every detail is absorbed. The impression comes from the object to the subject. It is as though a stone fell into deep water: the impression falls deeper and deeper and sinks in. Outwardly the introverted sensation type looks utterly stupid. He just sits and stares and you do not know what is going on within him. He looks like a piece of wood with no reaction at all, unless he reacts with one of the auxiliary functions, thinking or feeling. But inwardly the impression is being absorbed.

The introverted sensation type therefore gives the impression of being very slow, which is not at all the case. It is only that the quick inner reactions go on underneath and the outer reaction comes in a delayed way. These are the people who if told a joke in the morning will probably laugh at midnight. This type is very often misjudged and misunderstood by others because one does not realize what goes on within. If such a type can express his photographic impressions artistically they can be reproduced either in painting or in writing. I have a strong suspicion that Thomas Mann was such an introverted sensation type. He describes every detail of a scene, and in his descriptions he gives the whole atmosphere of a room or a personality. This is a kind of sensitivity which takes in every slightest shade and detail.

The inferior intuition of this type is similar to that of the extraverted sensation type, for it has a very weird, eerie, fantastic quality. But it is more concerned with the impersonal collective outer world. With the [illegible] I mentioned, for example, you can see that he is an extraverted sensation type. He [illegible]. In his extraverted sensation he is concerned with the collective outer world, [illegible]

[illegible] outer surroundings

[illegible] put it down as it came

[illegible]

[illegible]

[illegible]

The Extraverted Intuitive Type: Inferior Introverted Sensation

Intuition is a function by which we conceive possibilities. A sensation type would call this object a bell, but a child would imagine all sorts of things you could do with it. It could be a church tower, this book could be a village, etc. In everything there is a possibility of development. In mythology intuition is very often represented by the nose. One says, "I smell a rat," that is, my intuition tells me that there is something wrong. I don't know quite what, but I can smell it. Then three weeks after the rat leaps out of its hole and one says, "Oh, I smelt it, I had a hunch there was something wrong." These are uncertain possibilities, the germs of the future. Intuition is therefore the capacity for sensing that which is not yet visible, the future possibilities or potentialities in the background of a situation.

The extraverted intuitive type applies this to the outer world and therefore will score very high in sensing the future outer developments around him. Such types are very often found among business people. They are enterprisers who have the courage to undertake and take new inventions. One finds them among journalists and frequently among publishers; they know what will be popular next year. They will bring out something which is not yet the fashion, but soon will be, and they are the first to put it on the market. Stockbrokers too may have a certain knack which tells them when a particular stock will go up and when the market will become bearish, and they will make money through sensing the rise and fall of stocks. One finds them wherever there is something new brewing, even in the more spiritual realms. They will always be in the advance movement.

It is generally the creative artist who creates the future. A civilization which has no creative people is doomed. So the person who is ready for touch with the future, with the germs of the future, is the creative personality. Now the extraverted intuitive, because he is capable of sniffing the wind and knowing what the whether will be tomorrow, we see that this perhaps completely unknown painter or writer is the man of tomorrow, and therefore he will be fascinated. His intuition can recognize the value of such a creative person. Creative people themselves are introverted and are so occupied with their creations that they cannot attend to the bringing out of their work. The work itself takes up so much of their energy that they cannot be bothered with how it should be presented to the world, how to advertise it, or anything of that kind. Moreover, any kind of purposiveness poisons creative processes. Very often, then, the extraverted intuitive comes along and reaps. But naturally, if he goes too far in this field he begins projecting that creative ability of his own onto the artist and so he loses himself. Sooner or later such people have to pull themselves out of their extraversion and say: "Now, even if it is on a more modest scale, what is *my* creativeness?" And then they will be forced down into their inferior sensation, and instead of attending to other people's creativeness, they will have to attend to their own inferior sensation and to what might come out of it.

Intuitives feel it is helpful to look at things from afar or vaguely in order to function, so as to get a certain hunch from the unconscious, as if one had shut the eyes and not look at facts too closely. If one looks at things too precisely, the focus is on facts, and then the hunch cannot come through. That is why intuitives tend to be imprecise and vague. A disadvantage of having this as a main function is that the intuitive type sows but rarely reaps. For instance, if one starts a new business there are generally initial difficulties. The thing does not work immediately; it is necessary to wait a certain time before it becomes profitable. The intuitive very often does not wait long enough. He starts the business, but this is enough for him; he sells out and loses on it, but the next owner makes a lot of money out of the same business. The intuitive is always the one who invents but who in the end gets nothing out of it. But if he is more balanced and can wait a little, and if he does not dissociate completely by identifying with his main function, then he is a person who can start up new things in all the corners of the world.

The extraverted intuitive tends not to attend to his body and its physical needs; he simply does not know when he is tired. He does not notice it. It takes a breakdown to show him. He also does not know when he is hungry. If he is an exaggerated one-sided type he does not know that he has any endosomatic feelings.

Inferior sensation, like all inferior functions, is in such people slow, heavy, and loaded with emotion. Because it is introverted, it is turned away from the outer world and its affairs. It has, like all inferior functions, a mystical quality about it.

I once analyzed such an extraverted intuitive type, a businessman who had started a great many businesses in a foreign country and had also speculated a lot in gold mines and the like. He always knew where the possibilities were and made a large fortune in a very short time, absolutely honestly—quite decently—simply because he knew where to invest. He knew what was coming, what would happen in a few years, and he was always on the spot first and got the whole business in hand. His introverted sensation—he was rather a split personality—came up first as a very dirty, bad-tempered tramp who appeared in his dreams. The tramp sat [illegible] were [illegible], and we could not know what this fellow wanted of the dreamer. I induced him to talk to the tramp in active imagination. The tramp said that he had been responsible for the physical symptoms which had brought the man to analysis and that they had been sent because he, the tramp, did not get enough attention. So in active imagination he asked what he should do. The tramp said that he should once a week dress in clothes such as the tramp wore, go for a walk in the country with him, and pay attention to what he had to say.

I advised the dreamer to follow the advice precisely. The result was that he took long walks through many parts of Switzerland, staying in the most simple inns, unrecognized by anybody. During this time he had a great number of overwhelming inner experiences which came through contact with nature: the sunrise and small things like seeing a certain flower in a corner of a rock, and so on. This brought light to the center of his personality and revealed a tremendous number of things. I can only describe it: he was experiencing in a very positive way the Godhead in nature. He came back very silent and impressed, and he had the feeling that something had moved in him which had never noticed before. His compulsion symptoms disappeared completely during those weekly walks.

Then came the problem of how he could keep this experience and avoid slipping back when he got home to his own country. So we consulted the I Ching again which said that he would let him off his symptoms if he would take one afternoon each week, go alone into nature, and continue his talks with him. The man went back. From his letters I learn that he did this for a while but then he slipped back to his old habits. There was too much work, he was starting three new businesses, and there were so many meetings. So he postponed the thing, always saying, "Next week, next week, surely I will do it, but next week." And then he promptly got his symptoms back. That taught him. He switched back and walked regularly and was all right again. It then crystallized into buying a small farm and having a horse. One afternoon a week he attended to his horse with what one could only call religious devotion. The horse was his friend, so to speak, and listen to; he went to visit and ride it and look after it every week. From then on he had peace. I am sure a lot is going on inwardly, but I haven't heard much from him except for Christmas cards saying that he was getting on all right. And, of course, photographs of the horse.

There one sees how the inferior function is the door to experiencing the deeper layers of the unconscious. This intuitive type got out of his ego and ego purposes via this contact with nature and with the horse. One sees very clearly, too, even if the inferior function appears outside in a horse, for example, it always carries a symbolic meaning. Accordingly, the horse was a first personification of the impersonal collective unconscious for him. But it is important for an intuitive type to do this concretely and very slowly and not immediately exclaim, "Oh, the horse is a symbol of the unconscious, etc." He must stick to the actual horse and attend to it, even though he knows it is a symbol.

The Introverted Intuitive Type

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] sensation.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Question: Would you say that the intuitive types tend to be more sensitive to what we call subliminal stimuli?

Dr. von Franz: Yes, in general I would say [illegible] types are. They have to be, for they have to keep their consciousness [illegible] unfocused and [illegible] in order to get their hunches. They are sensitive to the [illegible] of a place. Probably [illegible] is a kind of sense perception [illegible] a sort of subliminal sense perception [illegible] perceiving through subliminal sense perception instead of through conscious perception.

Question: Both the extraverted [illegible] and Jakob Boehme seem to have [illegible] introverted sensation [illegible] introverted [illegible] have a more extraverted sensation.

Dr. von Franz: Yes [illegible] My [illegible] sense but [illegible] realized [illegible] through his experience he [illegible] He [illegible] made [illegible] something deep [illegible] Boehme, on the other hand, externalized his [illegible] structured a system [illegible] God and [illegible] the world. He made a whole philosophy [illegible] whole personality he was very introverted. He was [illegible] shoemaker.

Something else [illegible] interesting [illegible] Boehme [illegible] as he was [illegible] better make good shoes and [illegible] he was very productive. [illegible] book was published [illegible] felt so strongly that he was a great seer [illegible] was by paying [illegible] Boehme's writings [illegible] speculativeness. As you know [illegible] history [illegible] the Godhead like [illegible] This seems strange [illegible] problem to h[illegible] expe[illegible] with the very simple [illegible] accepted [illegible] escaped [illegible]

The crucifixion between the superior and the inferior function is a very important situation. I warn you that if you ever [illegible] such a crisis [illegible] prophets, for God's sake look at the case first very circumspectly and see how much you can afford to help them. If you buy them off reality, then they lose all sense of it. You have not helped them in the least. This type will beg you to help them out of their trouble; on their knees they will beg you to save them from the torture of outer reality with which they cannot cope. But if you "save" them, the creative core of their personality is destroyed. That does not mean that if they are starving you cannot give them something to survive, or give them [illegible] when they [illegible], but don't let them get out of the problem of reality because strangely enough [illegible] the process as well. That happened to Boethius and because he was not able to unite the opposites either in his system [illegible] Baron von [illegible] was [illegible] to destroy him by unwise charity.

CHAPTER III

The Four Rational Types

The Extraverted Thinking Type
Inferior Introverted Feeling

This type is to be found among organizers, people in high office and government positions, in business, in law and among scientists. They can compile useful encyclopedias; they organize [illegible] the [illegible] in good dictionaries and do away with the [illegible] factors in science which are caused by clumsiness or laziness or a lack of clarity in language. The extraverted thinking type establishes order by taking a definite stand and saying that we say so and so, we mean so and so. They put clarifying order into the outer situation. At a business meeting such a man will say that one should get all the basic facts and then see how to proceed. A lawyer who has to listen to all the various reports of contending parties is able with his superior thinking function to see which are the real conflicts and where the [illegible], and then to arrange [illegible] emphasis will always be upon the object [illegible]. Such a [illegible] by the outer objective situation.

[illegible] fall into his inferior function.

[illegible]

[illegible] within him

[illegible] though invisibly.

[illegible] istence.

[illegible] own inner values.

[illegible]

[illegible] function.

The Introverted Thinking Type
Inferior Extraverted Feeling

[illegible]

[illegible] thinking types [illegible] or feeling [illegible] whereas people who have only differentiated feeling [illegible] was calculating. They always placed it [illegible]. I once met the boss of a [illegible] and wondered how [illegible] such a [illegible] for a single day. But she was a feeling type. She [illegible] smiled and said that he was her boss so she had [illegible], but looking at him closely she could find that he had his [illegible] positive qualities. One could say that [illegible] see great possibilities and recognize them as admirable, but on the other hand there is still the [illegible] she wanted to keep her place [illegible]ness, so she made that positive feeling [illegible] however appeal to the inferior feeling of a thinking type [illegible] would [illegible] her [illegible]. Such is the great difference between inferior and differentiated feeling. The feeling type had [illegible] a few positive qualities [illegible] and put up with him. She did not deny all the negative things I saw in him, but she said he never worked overtime and he gave [illegible] to those who worked for him. She discovered a few positive factors in him and stayed there.

In *Psychological Types*, Jung explains some of the misunderstandings between the types [illegible] ego [illegible] calculating and acting on [illegible] opportunism [illegible] would have been absolutely wrong; that was only [illegible] the case. Such a judgment would [illegible] negative [illegible] the opposite type. It is not that she is [illegible] in a calculating way, having [illegible] positive feelings: she has differentiated feeling. She therefore [illegible] feeling reactions: she knows that where there is [illegible] something negative. Nothing is quite black or absolutely white, but everything is grayish in reality. She has that kind of philosophical attitude. I saw her [illegible] opportunism because the introverted thinking type generally sees the negative side and will say that the feeling type always knows on which side his bread is buttered. On the other hand, one can say that inferior feeling has the advantage [illegible] calculation [illegible] the ego has nothing to do with it. But [illegible] create [illegible] situations. Think for instance of *The Blue Angel*, where a professor falls for a vamp [illegible] and [illegible] and finally gets ruined by her [illegible] tinged [illegible] inferior feeling function. One could honor him for his faithfulness, but [illegible] could [illegible] there was a too archaic [illegible] his inferior feeling was very bad taste. The inferior feeling of the thinking type shows either very good or very bad taste. A thinking type can sometimes choose very valuable people for his friends, or he can pick absolutely the wrong ones. [illegible] aspects, and [illegible] conventional patterns.

The Extraverted Feeling Type: Inferior Introverted Thinking

The extraverted feeling type is characterized by the fact that his main adaptation is achieved by an adequate evaluation of outer objects and an appropriate relation to them. This type will therefore make friends very easily, will have very few illusions about people but will be capable of evaluating their positive and negative sides appropriately. These are well adjusted, very reasonable people who go along smoothly through society, can get what they want [illegible] easily [illegible] that everybody is willing to give them what they want. They lubricate their surroundings so that everything [illegible] goes along very easily. You find them frequently among women, and they generally have a very happy home life with a lot of friends. Only if they are in some way neurotically dissociated do they become a bit theatrical and a little mechanical [illegible]. If one goes to [illegible] party with an extraverted feeling type, she or he is capable of saying little things like "What a nice day it is today, I am so glad to see you again. I haven't seen you for a long time!" And they really mean it. With that the ice is broken, and the party goes. One feels happy and warmed up. They spread a kind of atmosphere of acceptance [illegible] is agree[illegible]. We appreciate each other [illegible] we are going to have a good time together. They make those in their surroundings feel wonderful, and in [illegible] and create a pleasant [illegible] tion is failing!"

[illegible] against the outer situation.

[illegible]

[illegible]

carefully arranges his life in that way

[illegible]

[illegible] themselves [illegible] helpless [illegible] aggressive attitude.

Another danger is that [illegible] extraverted feeling [illegible] starts to think he [illegible] where he gets [illegible] with dust [illegible] He [illegible] task. Both [illegible] are very well represented in Goethe's *Faust*, where [illegible] Faust flees [illegible] Wagner [illegible] A famous example [illegible] Goethe's *Conversations with Eckermann* [illegible] Wagner [illegible] published a collection [illegible] That is Wagner [illegible] great poet.

The Introverted Feeling Type
Inferior Extraverted Thinking

The introverted feeling type also has [illegible]

[illegible]

and too many facts, so their infe [illegible]

verted thinking.

[illegible] type

[illegible] functions have

A period of questions and answers follows.

Question: Are the types—the attitudinal and function types—equally distributed? Are there as many extraverts as introverts?

Dr. von Franz: We don't know for the whole of mankind; we have no studies of Chinese villages and such places. In general we often speak of different nations as types; we say, for example, that the Swiss are, on the whole, introverted sensation types. This would imply that in certain groups one type sometimes prevails. Although there are many Swiss who are another type, there is a statistically dominant prevalence of the introverted sensation type. You can observe it, for instance, in the high standard of Swiss crafts; the watch-making industry needs an *introverted* attitude with differentiated sensation to operate correctly. So in the different countries and nations you could say that one type is dominant and creates a prevalent attitude in groups. But whether you sum it all up, whether there are as many of each type, I do not know. That would need an investigation.

Question: Some of us are very much interested in trying to study experimentally the problem of whether or not the hypothesis concerning the four functions is tenable. We have a hypothesis by which theoretically we should be able to do this and to see whether or not people can be categorized into these four different pigeonholes, so to speak. In America there have been many attempts to find out whether people can be thought of as extraverts and introverts, and to the best of my knowledge there has never been any support for the idea, because most people are somewhere in between. What is your feeling about attempts at working on this hypothesis experimentally?

Dr. von Franz: I think you are absolutely right to go ahead with your experiment. Nobody tries simply to assert that this theory of types is true; we should have to test many thousands of people statistically, something which has not been done. As you can see from my explanations, however, the diagnosis of type is very difficult, for people are often in stages where they are sure they are of a certain type, but you need the whole case history to [illegible] we do not pretend to have.

[illegible]

connected

[illegible]

Question: [illegible]

von Franz: [illegible]

Question: [illegible] and inferior feeling?

von Franz: [illegible]

[illegible] begun.

[illegible] ferior feeling. People a [illegible] Since it is in the unconscious, th [illegible] you don't know what happened. Somehow something poisonous has got into his system: someone said something or even just made a face when your name was mentioned? The feeling is unconscious. Such feelings are [illegible] when they are taken up consciously. If you objected in thinking terms about his position in having [illegible] the extraverted thinking type would be willing to discuss it and to ask your reasons. He would be approachable, and if you touched in a wrong way [illegible] the realm of feeling he would break off suddenly and [illegible] himself in the knowing way.

CHAPTER IV

The Role of the Inferior Function in Psychic Development

The inferior function is the door through which all the figures of the unconscious come into consciousness. Our conscious realm is like a room with four doors, and it is the fourth door by which the Shadow, the animus or the anima, and the personification of the Self come in. They do not enter as often through the other doors, which is in a way self-evident: the inferior function is so close to the unconscious and remains so barbaric and inferior and undeveloped that it is naturally the weak spot in consciousness through which the figures of the unconscious can break in. In consciousness it is experienced as a weak spot, as that disagreeable thing which will never leave one in peace and always causes trouble. Every time one feels he has acquired a certain inner balance, a firm standpoint, something happens from within or without to throw one over again. This force always comes through the fourth door, which cannot be shut. The other three doors of the inner room can be closed. But in the fourth door the lock does not work and there when one is least prepared for it the unexpected will come in again. Thank God, one might add, for otherwise the whole process [illegible] ude.

[illegible]

[illegible] of the anima and the Self [illegible] happen.

[illegible]

you as the Chinaman's psychology."

[illegible]

[illegible]

[illegible]

In most normal societies, people co [illegible]

[illegible] with a persona. One of the main reasons why one develops a persona is so as not to expose inferior ones, especially the inferior [illegible] which is contaminated with the less [illegible] the less adapted emotions and affects.

When Jung founded the Psychological Club in Zürich, he wanted to find out how a group would work in which the inferior function would not be covered up and where people would contact each other [illegible]. The result was absolutely amazing. The people who looked at this society from outside were shocked by the inferior behavior and the absolutely unending quarrels [illegible] developed and spread. I once visited the Club many years ago, but then I had never made a move toward becoming a member because I felt too shy. One day Jung said to me, "Do you not *want* to come into the Psychological Club, or do you not *dare* [illegible] I do not *dare* [illegible]." So he said, "All right, I will be your godfather [illegible] but I want first to see if you have a dream indicating the right moment to ask me." And what did I dream? I dreamt that a natural scientist, an old man who looked very much like Jung, had made up an experimental group to find out how animals of different species get along with each other. [illegible] the place, and there were aquariums with fishes and [illegible] with crocodiles, newts and such creatures, cages with birds and dogs and cats, and the old man was sitting in the middle taking notes of how the animals behaved socially with each other. I discovered that I was a flying fish in an aquarium and could jump out. I told my dream to Jung, and he said with a grin, "I think now you are mature enough to join the Psychological Club; you have got the central idea of its purpose."

In this rather humorous way the unconscious took up the [illegible] which is really a great problem when human beings come to each other on the level of the inferior function: one is a cat, another is a tortoise, and a third a [illegible]; there are all these animals. In such a situation one must face the problem, for example, of maintaining [illegible] Many animal species have a tendency to own a few meters of [illegible] and to defend [illegible] These complicated [illegible] of territorial defense [illegible] up [illegible] human beings [illegible] together and put off the persona and they really contact each other. Then one feels as if he were moving in the jungle: one must not step on this snake or frighten that bird by making a quick movement, and things become very complicated. It has even led to the belief that psychology causes people to deteriorate in their social behavior, which in some cases is quite true.

At the C. G. Jung Institute too, we are in a way much nastier and more difficult to get along with than, say, a society for breeding geraniums or a club for fishermen. There the social contact is in general on a more conventional level and it appears to be more civilized. But the truth is simply that at the Institute and in the Psychological Club we tend [illegible] to [illegible] up what is going on underneath. In these other societies and groups the inferior function is covered up and plays havoc under the table, so to speak; there are all these difficulties, but they are never brought up to the surface and discussed openly. The assimilation of the shadow and of the inferior function has the effect that people become socially more difficult and less conventional [illegible]. On the other hand, it also creates a greater liveliness; [illegible] is never boring, there is always a [illegible] the group and the group is very much alive instead of having just a kind of dull polite surface. In the Psychological Club, for instance, the animal tendency to have one's territory became so strong that people started reserving seats. There was so-and-so's chair and you could not sit on it; that would be a [illegible] insult because so-and-so always sat there. I have noticed that there are also papers on certain chairs at the Institute. There [illegible] so-and-so's.' That is a very good sign. It is a restoration of an original and natural situation.

It is amazing how deeply the inferior function can connect one to the realm of animal nature within oneself. Apart from the [illegible] which I have just described, the inferior function is actually the connection with one's deepest instincts, with [illegible] connects us with the whole past of mankind. Primitive societies have dances with animal masks that are meant to connect the tribe with their ancestral ghosts, with the whole past of the tribe. We [illegible] still the carnival as a remnant

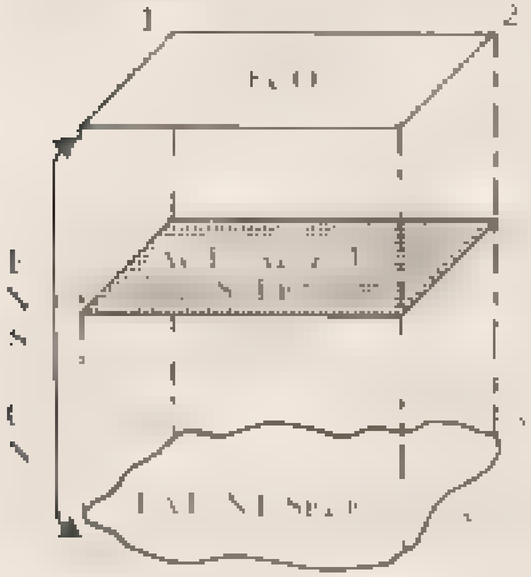
[illegible] type, for eight or ten years.

[illegible] another function.

[illegible]

[illegible]

[illegible]



Field of naive ego-consciousness with three functions.

Middle field where the ego-Self relationship no longer functions [illegible]

Preconscious totality with preformed four functions

[illegible]

[illegible]

> [illegible]

[illegible]

of the elements and [illegible] is called a spheric form, [illegible] and [illegible]. The [illegible] represents the [illegible] in which [illegible] the unconscious is [illegible]. Jung says [illegible] this passage describes the essential phases of the [illegible] the snake of Hermes [illegible] the unconscious is caught in a [illegible] that [illegible] glass [illegible] represents the Cosmos as well as the [illegible] a psychological [illegible] image represents conscious[illegible] the inner and the outer worlds. [illegible] the wheels [illegible] necessarily [illegible] so to speak. The later [illegible] of these four wheels corresponds to the integration process through the transcendent function. The transcendent function [illegible] the opposites and [illegible] shows they are ordered in a quaternio.

[illegible] the process of the fourth function [illegible]. The ego assimilates [illegible] and [illegible] is content for a while. After a time [illegible] it has pulled up [illegible] the unconscious. Then it pulls up a third to the plane of consciousness. Now three functions are assimilated on the upper [illegible] level upon which we [illegible]. But one [illegible] the fourth function up [illegible] too hard [illegible] fourth [illegible] primitive [illegible] and its impulses [illegible] well [illegible] in which people suddenly [illegible].

I have referred [illegible] *The Blue Angel*, which this process was [illegible] professor suddenly switches over [illegible] feeling function and becomes a [illegible] clown. Being caught [illegible] a vampire woman [illegible]. But [illegible] the fourth function [illegible] wants [illegible]. In such a case one simply loses the whole [illegible] former personality. People who [illegible]. When they [illegible] suddenly [illegible]

[illegible] hing else.

[illegible] found that active imag [illegible]

[illegible]

[illegible]

[illegible] gination creates the uniting symbols

[illegible]

that [illegible] with [illegible] of the [illegible] functions. This [illegible] stage [illegible] speaks of [illegible] one's own [illegible] possessed with [illegible] own [illegible] and [illegible] feelings [illegible] middle place [illegible] which [illegible] *moved* [illegible] *motor*. After this stage is reached [illegible] another kind of development begins. [illegible] the development [illegible] the problem of [illegible] to [illegible]

A [illegible] of questions and answers follows.

Question: What happens in a [illegible] after this middle sphere is attained?

Dr. von Franz: What does someone look like after he has detached his ego awareness, or his ego consciousness, [illegible] identification with certain [illegible] Zen Buddhist Masters [illegible] everyday [illegible] to be [illegible] each [illegible] before him [illegible] sleep [illegible] or through [illegible] He [illegible] eagerness to [illegible] things [illegible] going [illegible] with [illegible] through [illegible] people [illegible]

[illegible] they can apply their thinking to the problem. They can stop thinking, then one moment [illegible] and act without having to continue. That is one of the [illegible] examples, because there are very few people who have reached this stage, but there are very good descriptions of its being achieved [illegible] conscious attitude as in these Zen Buddhist examples.

Question: Could you say something about the difference between the kind of discipline that one practices in Jungian analysis, as compared, say, with that of the Zen Buddhist monk?

Dr. von Franz: There are analogies, but I would say that it is not the same thing. I think that the way of trying to approach the problem in the [illegible] way [illegible] imposes a kind of discipline on all individuals [illegible] as an analogy in the [illegible] life, not only in the East but also in the West. Being in a monastery, struggling with the difficulties for a long time, giving up other occupations in order to have enough time and energy for this main problem, practicing a kind of asceticism. But the monastic life, whether in the East or in the West, is a collectively organized life. You have to get up at a certain time, do a certain work, obey the abbot, and so on. In contrast to that, the discipline that comes up [illegible] connected with the process of individuation is imposed purely from within. There are no outer rules, and therefore the whole thing is much more individual. It must happen spontaneously instead of forcing it from outside by organized discipline, and you will see that the discipline is completely different from person to person.

For a while I analyzed two men who were friends: one was an introverted thinking type and the other an extraverted feeling type. The extravert's discipline was very severe. If he even drank a glass of wine or stayed at a dinner party half an hour too long, he had the most awful dreams. Sometimes both would receive invitations, and the introvert would say he had [illegible] prompt dream that he had to go to the party. His friend, on the other hand, who had received the same invitation, had the dream [illegible] had already decided [illegible] knew what [illegible] would [illegible] "No party, stay at home." I was [illegible] amusing to see how it was just as great an agony for the introverts to go to a party as it was sad for [illegible] the [illegible] away. Sometimes they would exchange notes and say, "Isn't it really easy? Now I would like to go to the movies, and you are going, but your dreams say [illegible]." So you see there is a kind of discipline, but it is in every single case very precisely adjusted. That is the advantage of that way of treating the problem: you get your very appropriate private discipline; [illegible] word, but very disagreeable.

Question: You have given several alternatives. One is that [illegible] the inferior function, which seems to be the extreme state [illegible] very few people get this far. Another [illegible] and I assume something else follows. Is there an alternative between these two?

Dr. von Franz: Yes. You have a great many people who at one time or another experience the problem of the inferior function in the way I have spoken of, as getting into the hell and then coming out again. Afterwards they [illegible] with their three functions, constantly slightly [illegible] on account of the not integrated fourth. When things get [illegible] they give in a bit, but as soon as they feel [illegible] they get on again. On principle, they remain [illegible] where the fourth has the [illegible] which remains in a [illegible]. The people who stick in this phase never quite understand what Jung means by the [illegible] and they never quite understand what [illegible] really means. They remain [in] the conventional [illegible] world [illegible] consciousness. Many people who have ever [illegible] Jung [illegible] far [illegible] themselves into [illegible] about [illegible] really trying to [illegible] because it seems [illegible].

Question: How does [illegible] the [illegible]lective evil?

Dr. von Franz: As long as you [illegible] in this stage

[illegible]

[illegible]

[illegible]

p[illegible]ness. This means, I think, th[illegible] [illegible] get [illegible] up to the upper level of the diagram, but you have to come down, and that means a relative lowering of the level of the personality. If you are in the middle, then one side is not as dark and the other not [illegible] as bright, and there is more a tendency to constitute a kind of completeness which is neither too light nor too dark. But one has to sacrifice [illegible] perfection [illegible] building up [illegible] not possible. One has to give up the illusion that one can possess something [illegible] human realm.

Question: Would you say that propaganda [illegible] would [illegible] for the inferior function?

Dr. von Franz: Yes, [illegible] the [illegible] propaganda [illegible] up with the [illegible] [illegible] type of propaganda would [illegible] easy [illegible] the masses [illegible] emotion. Emotion [illegible] everyone [illegible] same time. If you bring up the inferior function [illegible] because as I said before [illegible] emotional function. Therefore if you speak [illegible] primitive feelings. If you speak [illegible] professors, you must [illegible] scientific language [illegible] that [illegible] minds are clear and they will see through [illegible] If you want to get [illegible] University professors [illegible] feelings. [illegible] His speeches show that he talked quite differently to different groups, and he knew very well how to work up [illegible] somebody who had been present [illegible] through [illegible] feeling [illegible] the situation. At times [illegible] He would [illegible] this and [illegible] He would [illegible] SS men would get all worked up because [illegible] But he was [illegible] ground. Then he would notice that [illegible] he brought up a particular [illegible] would [illegible] cause e[illegible] so [illegible] he would just go full [illegible] that [illegible] the demagogue. When [illegible] feels [illegible] inferior side, he knows where the complexes are [illegible] what he goes for. One [illegible] argue [illegible] emotion [illegible] the way he [illegible] the [illegible] would anger [illegible] didn't [illegible] was the fact that he was caught in his own inferior [illegible] gave him that talent.

Dr. von Franz: I have been asked whether emotion and feeling are connected. The answer is, only when it is a case of inferior feeling. Emotion and feeling are connected in a thinking type. I think [illegible] the national differences between French and Germans. The German language has many words for feeling that are confused with emotion, whereas the French word for feeling, *sentiment*, conveys nothing of emotion [illegible]. In general the French as a nation have [illegible] differentiated feeling, so their [illegible] is not emotional. This is why the French always make fun of German feelings. They say, "Oh, the Germans with their heavy feeling, [illegible] and singing and *Oh Heimat* [illegible]—all that sentimentalism!" A French [illegible] *sentiment* [illegible] thing [illegible] shows [illegible] stress [illegible]. There you have a good example of [illegible] thinking type [illegible] the [illegible] feeling of a nation whose type [illegible] thinking. The Germans think much better [illegible] their feeling is [illegible] primitive [illegible] and [illegible] of the atmosphere of the [illegible] expresses.

Question: What do you mean [illegible] in connection with "*gestalten*"?

Dr. von Franz: It is different [illegible] what generally is used as *gestalten* [illegible] what is [illegible] people just fantasize [illegible]. He [illegible] is fantasizing without consciousness taking its [illegible] by the urge toward individuation. Where this urge is [illegible] unconscious [illegible] simply the element of constant dissatisfaction and restlessness which drags people till they reach [illegible] again and again [illegible] *perpetuum mobile* [illegible] is naturally his transcendent function. In Jungian psychology one does not [illegible] just one [illegible] has to take the next step consciously toward it [illegible] and [illegible] four functions then comes to rest

[illegible] imagination

[illegible]

[illegible] religion?

[illegible]

[illegible] dividual.

[illegible]

In this corner, therefore, [illegible] destructive or negative tendencies [illegible] [illegible] because he gets people through it. If you speak in medieval language, you can say that the devil wants to destroy people [illegible] to get [illegible] The fourth [illegible] is where angels [illegible] but also devils

PART TWO

James Hillman

The Feeling Function

CHAPTER I

Historical Introduction

A function is something that performs, operates, acts. It is a process going on through a certain period of time. The word "function" comes from *fungi, fungor,* to perform, and its Sanskrit root, *bhuj,* refers to enjoyment. Enjoying is still associated with *functio* in Latin. The exercise and performance of a function is something we enjoy as a pleasant and healthy activity, as the expression of one's powers in any sphere of action.

Jung uses the terms "function" and "organ" rather as one does in physiology: an organ performs the functions specific to it. But Jung also insists that a function precedes its organ. It is as Aristotle said in his *Ethics*: we become good by doing good; we develop a character, structure, through habitual performance. I am insistent on this view of a function so that as we proceed we may have in mind a relatively unified, relatively consistent and habitual pattern of performance which enjoys itself in its activity, a pattern that likes to be exercised.

Because functions can be conceived in this developmental way, they are appropriately conceived in Jung's psychology as the functions of consciousness. They belong to the development of the conscious personality, forming part of the ego-complex. As consistencies, as habits, and tendencies, they are characteristic ways of performing. Functions are part of the *inner mobility* of consciousness, showing how it operates in regard to itself and others, how it proposes its intentions and meanings and expresses its character.

Functions are therefore related phenomena that complexes in the growth of the individual. Complexes also function and have reactions and habits, push the same buttons, get the same response. Functions, however, are classically conceived in Jungian thought as aspects of the ego-complex, even if thinking or feeling may be associated with an anima or animus, shadow, or another complex, etc. Even the inferior function, which may reach to the depths of the archaic unconscious soul, is yet conceived from the viewpoint of ego-consciousness as potentially a function of the ego. This is evidently not true for the complexes and their archetypal cores. They are never conceived as operations of the ego. Complexes form the theoretical substrate of the psyche, and they can of course contaminate our psychological functions. For instance, one's feeling function may be highly determined by the mother complex so that all one's feeling responses, values and judgments reflect the personal mother or are in contradiction with her. One's intuitions may be mother-dominated, a nose out for the nasty or everything that one sees as cats in trees. Touches may have a sexual-erotic theme.

Functions as ways of operating do not form contents. One may have feelings, thoughts, perceptions, but only a conscious ego recognizes or cooperates with them. A thought may come through the mind, but this is not thinking; one may suffer under sad feelings and doubts, but this is not feeling.

Let us conceive these functions as four modes of organizing and structuring life. Let us follow Jung further in assuming that these four modes are basic to the psyche and that there are no more than four. They would then be archetypally given with psychic structure, necessary and sufficient. Here Jung would seem to be re-expressing an ancient metaphor of the fourfold root. This idea has often been brought forward as a basic principle for accounting for human nature. Man was said to be composed of four basic elements (earth, air, water and fire), humours

[illegible]

[illegible] care of without reflection

[illegible] of a historical process.

[illegible]

[illegible] temporary psychologists.

The [illegible] was divided into three [illegible] Rousseau [illegible] [illegible]

Feelings [illegible]

[illegible] and colors and forms.

[illegible]

[illegible] collective repression [illegible]

The collective repression [illegible] the affect [illegible] the [illegible] repressed [illegible] Loss [illegible] We are [illegible] *Four Quartets* [illegible] the general mess of imprecision of feeling, [illegible] passage [illegible]

> [illegible]
> [illegible] conditions
> That seem unpropitious.

[illegible] the eighteenth [illegible] problems [illegible] what do these slogans mean?

[illegible] in the feeling [illegible] feeling [illegible] within ourselves. So [illegible] in the darkness [illegible]

Because [illegible] to consider the study of feelings [illegible] been [illegible] symposium on Feelings and Emotions. The first, the Wittenberg symposium was held in [illegible] Alfred Adler, [illegible] Janet, [illegible] Again in 1948 there was a similar symposium on Feelings and Emotions [illegible] the University of Chicago. Margaret Mead, Carl Rogers, David Katz, [illegible] Gardner Murphy and some [illegible] others and presented [illegible] feeling and [illegible] every possible aspect. Now twenty years have passed [illegible] included [illegible] which I presented [illegible] these symposia are based.

But the study of feeling [illegible] psychology and [illegible] where the psy[illegible] I [illegible] the academic [illegible] leadenly dull reading.

[illegible] feeling [illegible] the complexes. If the complexes are defined as groups of feeling-toned ideas, then [illegible] every complex [illegible] feeling [illegible] every complex [illegible] feelings. We [illegible] the complex through [illegible] through [illegible] feeling [illegible] are expressions of the complexes. [illegible] well as the feelings released through dreams are ways of elaborating the complexes. Feeling is a *via regia* to the unconscious, not only of our personal lives, but also to the larger archetypal constellations which make their impersonal claims upon us through feelings. This suggests that our feelings, seemingly so personally intimate and personally ours, also have their archetypal, impersonal aspect, deserving recognition on their own level.

Let me stress this again: feelings are not only personal; they reflect historical and universal phenomena. They are common and collective. A need that seems so personal may express the need common to our relationship pattern or the form it has as a group common to a given social class, and even common to the age. Our feelings are not ours only. We partake in them as for instance national feelings and religious feelings. In this sense they are not only something in us but also something we are in, and [illegible] the feeling function can be [illegible]. The belief that feelings are "mine," personal and revelatory of who I am and where I stand and what I want, is very much an assumption of the feeling ego, just as [illegible]. Feelings vary little between people of the [illegible] and the processes of thinking vary little among men [illegible] the [illegible] feelings. The differentiation of individualized feeling in our original style is as [illegible] in any function. Because therapists sometimes neglect the impersonal collective side of feelings, analysands are led to believe that if they can only express their feelings fully they can free themselves and become centered. The feeling function is also an instrument with which we sort out the genuine and the spurious—no easy task, maybe not even possible. In any event, we should not burden this function with the entire weight of self-discovery and expect that feeling alone will make us genuine and authentic persons.

There are other ways to depth besides "deep" feelings. Because feeling has been so blown up recently, people have come to take it as the procedure for therapy. But I shall be proceeding in a different way: not a therapy through feeling, but a therapy of feeling, an attempt to bring awareness to the ways that feeling functions.

Ideally one should have a feeling type who would [illegible] to ing you how he functions. But usually this sort of lecture does not catch the fantasy of a feeling type. He has no problem with feeling and therefore no rich fantasies about it. Whereas I would be in the same fix had I to expand upon the nature of intuitive thinking which for me is automatic and unreflected.

So I make the personal premise clear from the start. Learning through lectures is always a kind of distortion. Only certain sorts of people have the gift for words, so that one learns things as filtered through a sort of word consciousness. But learning about feeling does not come primarily through reading and lectures, or even words. So these chapters are a paradox in many ways. I am not the one to teach it; this is not the best way to learn; the subject itself is perhaps beyond this sort of formulation. Still, I feel it worth trying.

CHAPTER II

Jungian Descriptions and Distinctions

It was a distinct merit of Jung to have made the discrimination for describing feeling and separating it from the other subjective phenomena. Neither Bleuler nor Freud, the two psychological masters with whom Jung was most closely associated, clearly separated feeling from emotion, from passion, from value activity. In psychiatric and psychoanalytic literature today the feeling function is still lumped into the general category of affectivity, whereas Jung differentiated feeling as a function of consciousness equal to thinking, sensing, and intuiting already in 1921 in his *Psychological Types*.

By conceptually differentiating feeling and considering it a function of consciousness Jung made a major contribution to the history of the concept of feeling. In evaluations of Jung's psychological work this achievement is often overlooked and thereby an essential aspect of Jungian psychology is often neglected, leading to many unnecessary arguments. It is crucial also to the understanding of Jungian psychology that feeling be brought to bear upon it. We cannot read Jung with merely a mental comprehension. (Conscious comprehension of Jungian psychology means as well feeling comprehension.) All the principal concepts and symbols [illegible] well experiences of feeling.

[illegible] tion "How do you feel?"

[illegible] learning.

[illegible]ology of Goethe [illegible] that [illegible] extraversion [illegible] feeling with [illegible] psychology [illegible]. These early [illegible] may have been in part due to his own psychological [illegible].

Before we turn to Jung's description of the feeling function, we need to go over, for the sake of clarity, and differentiate some of the common misconceptions about the word "feeling" itself.

First, we usually confuse feeling with sensing. Pain and pleasure are primarily sensations (feeling comfortable, feeling itchy, feeling exhausted). However, pain has a feeling dimension in addition to the pure sensation; pain such as in grief and with suffering or displeasure (*Unlust* in the language of the German psychologists). Pleasure, too, has a feeling dimension. Joy, for instance, is such that we can feel disappointed [illegible] from a [illegible]. Often we use the expression "I feel" when we mean more accurately "I sense." For instance, feeling good, feeling well, feeling [illegible] surface of [illegible] are [illegible] sensations, either sensing our internal [illegible] proprioceptively or sensing an external object. Academic psychology has tried conceptually to separate feeling and sensing in terms of internal and external. We feel subjective states and sense external objects. But Jung's use of sensation and feeling is more sophisticated: we can feel events as objective values outside us, ethical actions and art objects; and so, too, we can sense inside our own subjective processes.

We also use sensing and feeling loosely when we speak of someone as "sensitive," where we are really referring to a temperamental feeling [illegible] heightened sensibility. "Sensitives" in parapsychology refer to those with an amazing intuitive function. So, curiously, we find this mixture of terms where feeling, sensing, and intuiting are confused. These differences cannot be made clear as the usual words [illegible] language allows [illegible] the separation of functions is [illegible] the word "sense" [illegible] word "sensible" [illegible] means [illegible] feel [illegible] sense [illegible]. Metaphors of feeling use the language of sensation: we say "tender," "sweet," "bitter" for feelings, blending the sensations [illegible] of feeling with the function.

There is much justification in language for the closeness

[illegible] consciousness. In [illegible] emotion em[illegible] and feeling [illegible] feeling is [illegible] associated with [illegible] consciousness, [illegible] expression.

[illegible] feeling [illegible] feelings [illegible] feelings [illegible] feeling [illegible] feelings. We [illegible] and importance. [illegible] most intense sensations [illegible] feeling [illegible] feelings [illegible] Feelings [illegible] feeling [illegible] feelings [illegible] of feelings, [illegible] disinterested. Having feelings [illegible] feelings is [illegible] difference between [illegible] However [illegible] Practically [illegible] process of experiencing feelings is [illegible] feeling [illegible]

[illegible] feeling is [illegible] together with the concept [illegible] and Eros. Eros [illegible] which binds together [illegible] desire [illegible] Eros [illegible] feeling is a psych[illegible] and [illegible]

[illegible]

ng function

[illegible]

complexes with charm and all the manifestations of [illegible] relatedness, yet underneath [illegible] power and self-[illegible] eros. Many sins of the lack of eros are covered over by the words "introversion" or "feeling type," so that [illegible] may [illegible] where the heated [illegible] and its [illegible]ing dynamics never move the personal [illegible].

In the seminars of Jung, *Dream Analysis*, Volume II (1929–30), 3rd edition, 1958, Psychological Club, Zurich, pp. 96–98,* which have not yet been authorized for publication, but from which one may quote, Jung makes some distinctions among the feeling function, love and eros. He points out that [illegible] functions can be under the influence of eros, [illegible] the feeling function. Yet he does tend to consider the [illegible] development of the feeling function as the capacity of loving. The difficulty in the distinction of these terms reflects prior difficulties within our feeling, loving and eros. Eros is a God and [illegible] and we have called love *agape* and *philia* [illegible] and *amor*. No wonder, after all, who knows what love is.

The oppositions between logos and eros, between masculine and feminine, between love and power, and so on, with which we are familiar, need to be understood first of all within the *fantasy of opposites*. These are ways of thinking things separated, opposed and distinct; these oppositions are useful for grasping things with the mind which always needs these simplifications. [illegible] the complicated nature of psychic reality, which is always complex. Therefore let us not insist so much on opposing principles, logos versus eros. There is a logos in eros as there is an eros in the spirit. These ideational principles are symbolic ideas which need to be understood each for itself in its own way, and not merely as counters in a game of opposites.

The masculinity of eros must always be kept [illegible] from its feminine counterpart with which it is [illegible] association. Hence the mythological images of Mother and Son as aspects of each other, the son [illegible] qualities of them [illegible] the great Goddess [illegible]

---

* Now published as *Dream Analysis* [illegible] William McGuire (Princeton: Princeton University Press, 1984).

[illegible] embracing merciful compassion.

[illegible] mitment of eros.

[illegible] See *Psychological Types, CW* 6, [illegible]

[illegible]

> [illegible] exceeds [illegible] whatever kind [illegible] feeling [illegible] by marked physical innervations. (¶725)

> Feeling [illegible] thinking [illegible] generally [illegible] assigned according to the laws of reason [illegible]
>
> [illegible] feeling [illegible] above (¶¶727-28)

> When [illegible] attitude [illegible] feeling function, we speak of a *feeling type* (¶729)

The feeling [illegible] psychological process [illegible] evaluates. Through the feeling [illegible] from a person [illegible] prerequisite for feeling is therefore a structure of feeling [illegible] set of values to which [illegible] We [illegible] see [illegible] the importance of [illegible] analysis [illegible] uncovering patterns [illegible] the structure of feeling [illegible] development of values. Some writers have stressed [illegible] this structure [illegible] feeling [illegible] preference of the feeling [illegible] This [illegible] way of organizing [illegible] does have the advantage of stressing [illegible] regard to the [illegible] especially [illegible] of feeling experiences as a basis [illegible] feeling function. (See H. Mann, M. Siegler, H. Osmond, [illegible] "Time," *J. Analyt. Psychol.* 13, 36ff.)

[illegible] process that [illegible] feeling [illegible] even [illegible] feeling [illegible] subject [illegible]

[illegible] general feeling-tone and mood.

[illegible]

[illegible]

son and a period

[illegible]

[illegible] sents. the aims it itself sets out to achieve [illegible] tion, is a function of feeling.

[illegible] feeling-consciousness.

[illegible] enmity will be the theme

[illegible]

[illegible]

degenerated function shows itself in awkward tenderness and sensitivity, in attempts to touch, to reach out, to encounter—only to be systematized by the therapists into profitable professional schemes for teaching how to be sensitive, to touch and encounter. Maybe these new programs have more value than my feeling credits them with. But there are other ways of feeling, as these lectures hope to show.

CHAPTER III

Feeling-Types

[illegible] types [illegible] recognized. The functional types are as evident [illegible] as Anaximander said, and the Buddha [illegible] whatever exists is a mixture [illegible] of many elements; whatever exists is [illegible]. There are no pure types, there are no persons in [illegible] else. But there are [illegible] the [illegible] attitude of the individual is [illegible] feeling [illegible] following Jung, these we call feeling types.

Jung's descriptions [illegible] what he means [illegible] extraverted feeling types. These descriptions have [illegible] Robert Graves [illegible] to expose some clichés [illegible] feeling [illegible] observed in argon [illegible] work [illegible] feeling and maintain [illegible] musicians are feeling [illegible] have [illegible] are feeling types, [illegible] women [illegible] because they are women, have better access to feeling.

[illegible] curately.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

"strong"

[illegible]

[illegible]

Inferior thinking

[illegible]

[illegible] feels out of sorts.

[illegible] tioned above.

[illegible] emerge by means of the excitement.

[illegible] human."

[illegible] certain ambivalence about it.

[illegible] and reflect simultaneously?

[illegible] Decisions

[illegible] individual instrument of self affirmation

[illegible] ngs

[illegible] types nervous about ideas

[illegible]

CHAPTER IV

Inferior Feeling and Negative Feelings

The inferior thinking of the feeling type allows characterization, even caricature, whereas the description of inferior feeling, because it is a general cultural problem and therefore has historical and collective aspects, leads into deeper waters. Inferior feeling embraces the problems of our time, and the rest of this chapter, even the rest of these lectures, will be an attempt to come to terms with this inferior feeling which we all share.

One or two distinctions are necessary before proceeding further. First, having feelings and using the feeling function are not the same thing. Therefore having intense feelings and using the feeling function in an inferior way are [illegible]. This leads to a second distinction: having positive or negative feelings is [illegible] separate [illegible] the feeling function. I may well have positive feelings of love and [illegible] and be [illegible] my feeling [illegible] and all I have as ways of expressing these feelings except through some [illegible] sentimental, embarrassing [illegible]. On the other hand, I may feel [illegible] and resentment [illegible] able to [illegible] these feelings directly [illegible] that they can be brought into [illegible] superior or inferior

[illegible]

tional stand [illegible]

[illegible]

[illegible]

[illegible]

[illegible] ing all enemies into friends.

[illegible]

[illegible]

[illegible] is grossly inflated, and inferior feeling can deprive significant matters of their importance or blow up matters of no significance into grandiose issues of importance. Demagogues use this ability of giving importance to insignificant issues through the use of feeling.

Inferior feeling puts the wrong values on things. [illegible] disaster is [illegible] which gives the wrong feeling to oneself. The [illegible] judgement about oneself is [illegible] and inadequate. One [illegible] feeling function. [illegible] the [illegible] oneself [illegible] renewed contact with [illegible] through dreams [illegible] with [illegible] family and colleagues where feeling is usually less strongly expressed. But when the [illegible] is inferior [illegible] feelings [illegible] are [illegible] as enemies [illegible] made [illegible] The [illegible] feeling [illegible] gets [illegible] expects feeling from me."

[illegible] feel [illegible] world is [illegible] matter. Patients expect assurance from their analysts, analysts expect confirmation from their patients. We lose touch with the importance of ourselves, alternating between depressive worthlessness and delusions of grandeur. We demand too much on the one hand of ourselves [illegible] the other self-confidence is shaky. When we [illegible] feeling and [illegible] discriminate and particularize the specific [illegible] generalizes into a devastating sense of worthlessness. We don't miss just one step but fall down the entire flight. One faux pas, one failure [illegible] messed up [illegible] It is an existential debacle which means [illegible] everything [illegible] nothing is good at all. The task is to [illegible] the algebra of [illegible] apologize [illegible] not [illegible] good. [illegible] walk the streets at night examining one's character and destiny. Feeling [illegible] as a good [illegible] levels of disaster [illegible] the whole personality. Feeling is [illegible] spoken of as the humanizing function, as if [illegible] because [illegible] human. This is of course [illegible] and [illegible] but it does [illegible] way that feeling [illegible] difference [illegible] between [illegible] which is authentically [illegible] personal [illegible] the patient [illegible] ness

[illegible] our neglect of the Gods

[illegible]

are feeling laws to be observed [illegible] relationships are [illegible] merely [illegible] and personal [illegible] there are archetypal principles of feeling which require [illegible]. Feeling [illegible] owed something. We may well feel guilty [illegible] because [illegible] places, for the faults [illegible] whether it is as a [illegible] the very same [illegible] complexes. Our responsibility is primarily to them. Guilty feelings [illegible] be [illegible] back upon themselves by [illegible] what is owed [illegible] awareness [illegible] specific kinds of [illegible]. Because guilt makes everything so personal we [illegible] the sense [illegible] personal feelings [illegible] there is an impersonal guilt toward feeling and values in general as well. The less this is recognized, the more it presses into personal affairs as the accumulated guilt toward the bodily and the Dionysian, and the feminine and the dark, and then associated depressive feelings become personal guilt toward the oppressed people and the weak and this guilt then appears in personal relationships with the underprivileged [illegible] guilt feelings we carry [illegible] our Protestant [illegible] guilt toward feeling, of feeling, within feeling.

Another hallmark of inferior feeling is its parapsychological appearance. Where feeling has an intuitive [illegible] and is [illegible] unconsciousness, [illegible] in mediums and others with a parapsychological gift. Connections may be [illegible] conscious [illegible] interest in [illegible] theories [illegible] or through dreams and prayers. [illegible] emotions of mystical belief. One [illegible] transcending space and time [illegible]. Despite [illegible] the simple human [illegible] replaced [illegible] and [illegible]. Sometimes [illegible] effective [illegible] prayer. [illegible] means simply feeling [illegible]

[illegible]

[illegible] hat

[illegible]

[illegible] Her values are ironclad [illegible] should the man or husband want to see her again she [illegible] no reason for [illegible] The reason [illegible] see [illegible] feeling itself [illegible] feeling does not evaluate itself; its energy is [illegible] feeling, affects [illegible]

When there are [illegible] the sensations of inferior feeling, its physical component becomes confused with the evaluative process. [illegible] simply cannot distinguish feelings [illegible] course, although images [illegible] often exist with the sensuous [illegible] any feeling. Feeling can be expressed [illegible] and relationships can proceed during sep[illegible]

Inferior feeling, to sum up, may [illegible] with the regressed [illegible] as the [illegible] would have said [illegible] Inferior feeling is loaded with anger and rage [illegible] aggression as well as with greed and desire. Here we find ourselves with huge claims [illegible] with massive needs for [illegible] and [illegible] vast expression composed of thousands of [illegible] angry resentments. This expression has been called an omnipotence fantasy, the expression of the [illegible] with his inferior feelings that [illegible] must take care of [illegible] than a [illegible] it expresses [illegible] powers [illegible] exercise. Without this exercise, feeling [illegible] we are envious, jealous, depressed, feeding on [illegible] gratification [illegible] the unconscious tiger.

Differentiated feeling [illegible] Perhaps feeling can be defined as [illegible] shades of difference [illegible] emphasis [illegible]

[illegible] mine, make it mine.

CHAPTER V

Feeling and the Mother-Complex

[illegible] in the feeling function.

[illegible] Behind is the *Magna Mater*.

[illegible]

na[illegible] mother ground is missing. When [illegible] has a weak [illegible] to [illegible] her feeling function. So the mother passes on fear and uncertainties to her daughters, since the archetypal mother-daughter mystery and the right kind of love and ambivalences have no appropriate place. When Demeter and Persephone are missing, Hecate comes up alone, and there is general fear of the negative feelings, fear of realizing her hatred for her children, the death aspect in her, owning the witch in her intelligence. How can she trust her feelings when they are so full of negative qualities? Where to place her [illegible]? W[illegible] perspective nature receives a one-sided [illegible] good connotation, and everything that does not [illegible] is called "unnatural" and negative.

To study thoroughly the development of feeling under the influence of the mother complex we would have to [illegible] into mythology. I can, however, [illegible] these complexes [illegible] are [illegible] the level of the feeling function [illegible] the psychology of consciousness as Jung describes it in his *Psychological Types*. But *Magna Mater* is [illegible] the [illegible] tense reactions of many women in regard especially to [illegible] feelings having to do with mothering [illegible] they enjoy announcing [illegible] who is down [illegible] [illegible] children, hate them, refuse to [illegible] them [illegible] [illegible] defenses [illegible] prevent [illegible] the mother and experiencing those feelings.

When the intensity of feeling connected [illegible] bound by the mother complex [illegible] proportions [illegible] affect, we find the deepest source of feeling. Then the feeling function is not free to operate as an [illegible] of consciousness, but brings with it [illegible] rages and passionate exaggerations of every sort. These overwhelming affects then swamp the vessel of the feeling function and can cause such suffering, such utter helplessness, that we find ourselves preferring not to feel [illegible] rather than run the risk [illegible] the feeling function of the child [illegible]. Lest feeling be carried away by reaction we prefer to [illegible]. So [illegible] the mother complex work toward keeping feeling under the domination of affect and [illegible] us [illegible]

[illegible] provides [illegible] of

[illegible]

ought to feel.

[illegible]

[illegible]

[illegible] function.

[illegible] lapse and the need for support.

[illegible]

[illegible] about feeling

[illegible]

[illegible]

[illegible] and attachments [illegible] of dependency and [illegible] keep safe and [illegible] or be [illegible] everything [illegible] lasting friendship [illegible] was said to be reserved for [illegible] it represented the idea [illegible] relationship of free and equal [illegible]. Because [illegible] complex [illegible] the [illegible] as friends [illegible] friends [illegible] feeling [illegible]. Sometimes it works, sometimes not.

[illegible] We [illegible] feeling [illegible] increases [illegible]. Because the mother-complex [illegible]. We fear these [illegible] feelings [illegible]. Although [illegible] feelings [illegible]. There perhaps [illegible] feeling, for the [illegible] feeling is the feeling [illegible] mother-complex [illegible] sadness. With [illegible]

CHAPTER VI

Feeling and the Anima

[illegible] too flat, the timing just off [illegible] beings, [illegible] words [illegible] and [illegible]. These [illegible] as [illegible]. However they appear [illegible] these compelling [illegible] complex is classically called the [illegible] a function [illegible] like the feeling function.

[illegible] much more feeling-tone [illegible] collective repression of feeling.

R. B. Onians examines the earliest meanings of the term [illegible] in his *The Origins of European Thought* (Cambridge [illegible]). He says that there is much [illegible] the term anima [illegible] consciousness and anima [illegible]. Anima seems to have been the more general word [illegible] breath [illegible] *principle* [illegible]. Despite [illegible] Greek [illegible] figures [illegible] Anima [illegible]

[illegible] Artemis [illegible] legendary [illegible] could [illegible] the [illegible] is their [illegible] effect [illegible] feeling function [illegible] the feeling function [illegible] it is not the same as feeling.

Returning [illegible] of feeling [illegible] by the [illegible] we [illegible] feeling [illegible] hate or hurting [illegible] person. [illegible] feeling that [illegible] feelings [illegible] A male feeling [illegible] feeling [illegible] and every feeling tone [illegible] importance in the [illegible] the wrong [illegible] feelings for it [illegible] very [illegible] When [illegible] feeling evaluations [illegible] replaced by anima overvaluations [illegible] meaning [illegible] religious [illegible] Feeling becomes sincere [illegible] with a [illegible] the quality of the sincerity [illegible]

[illegible] also belong the *en passe* feelings [illegible] harmony and the feminine knack for smoothing things over [illegible] never giving [illegible] always adjusted [illegible] right. By being [illegible] right because it is not always right. The [illegible] feeling function can manage [illegible] give [illegible] feeling wants to avoid [illegible] the same [illegible] the difference [illegible] to handle feeling complexities. We [illegible] complexes are [illegible] them and [illegible] whatever [illegible] in some [illegible] and [illegible] the expense [illegible] They tend [illegible] together and [illegible]

[illegible] tiated feeling.

[illegible] divinely flattering attention.

[illegible] exa[illegible] [illegible] feel[illegible] [illegible] the sh[illegible] [illegible] [illegible] and what [illegible] is a [illegible] his [illegible] also [illegible] Sweet [illegible] the man [illegible] but just as such [illegible] had [illegible] to do with the feeling func[illegible] [illegible] except [illegible] feelings.

Feeling can also [illegible] *[illegible]*, [illegible] only [illegible] ful [illegible] love [illegible] beautiful [illegible] the [illegible] that aspect of feeling where [illegible] harsh and savage [illegible] showing [illegible] belong [illegible] propriate feeling. In Schiller's *[illegible]* there is a chapter where he speaks of Be[illegible] by Love. He refers to [illegible] the development of the feeling [illegible] where [illegible] complex [illegible] worship [illegible] Beauty is replaced by the appropriate feelings of love for [illegible] woman. From one point of view the [illegible] is for a man the less [illegible] and personal [illegible] Overfondness for [illegible] beauty from this point of view is a sign of [illegible] rather than an expression of the feeling function. Hence the [illegible] finding an individual relationship with a man. She is [illegible] feeling, [illegible] she [illegible] The [illegible] also [illegible] suppress negative feelings and [illegible] a man [illegible] situations of [illegible] ugliness [illegible] belong. [illegible] does not like swearing and [illegible] animals [illegible] cities and [illegible] feelings [illegible] the [illegible] of [illegible] song.

Another aspect of [illegible] feeling is *[illegible]*. Caught by her [illegible] objects sentimen[illegible] [illegible] image [illegible] to [illegible] complex. We keep [illegible] drawer [illegible] feelings with material things and giving them [illegible]. A [illegible] feeling is [illegible] so that [illegible] takes [illegible] have [illegible] and the pe[illegible] right sort. In this way [illegible] to [illegible] person [illegible]

[illegible] of the genitals.)

[illegible]

[illegible]

[illegible] of sexuality and desire.

[illegible]

[illegible] reflective moment of carefulness

[illegible]

sort of psyche. Then ritualization of sexuality would be a way of reintroducing the feeling aspect. The sexual [illegible] who stalks the shadow woman demanding ever more sexuality in the feeling can go through a process of sexual ritualization in order to release the feeling reflection and inhibition. Many of the most perverse forms of sexuality, including the descriptions of de Sade, can be seen as attempts to draw out the feeling level of sexuality, to make sexuality a reflection of the psyche rather than only an activity of instinct.

I do believe that common language gives a psychoid level to feeling, that is, it emphasizes the relation between the feeling function and body consciousness. When people describe where they feel, they put a hand on the chest, or [illegible] with a fist, or droop their shoulders in depression. Feeling can be abstract, conceptual, aesthetic, diplomatic, impersonal in all the areas we have mentioned. It can be as cold and clear and precise as thought; nevertheless, there is this peculiar body component to feeling, so that any feeling reaction that is not in resonance with the body seems severed from the body. Unfortunately, a great deal of what passes for feeling is made up of niceness, without body consciousness, and acts schizogenically upon its recipients and its donors.

The same sort of psychology holds true for the animus. It can manipulate feeling and ally itself with the woman's shadow desires for power through sex. How often women are abused by those men who approach them with gentle flattery, tender considerate feelings, taking their elbows as they cross the street, lighting their cigarettes first, whispering intimate words in the ear. These men are supposed to be lovers; they make a woman "feel good." When feeling is too cloying, it is something laughed off the stage. But too often flattered, an inferior function can be given these gross demonstrations of "good feeling," by means of which the animus and shadow are manipulating toward a scene that may well end in a crushing betrayal or a furious fight over money.

As we too often insist the anima has to do with eros and feeling, so we mistakenly identify the animus with logos and ideas. But the animus, especially in therapy where so much is made of feeling, can well manifest as a feeler and again, like anima

[illegible]

and the word "feeling" itself

[illegible]

so nobody is there

[illegible]

[illegible] elaboration of relationship

[illegible]

CHAPTER VII

Education of the Feeling Function

Schooling tends invariably to develop the functions of thinking and sensation, and intelligence tests, with their emphasis on quickness and guessing, favor intuition. Feeling [illegible] [illegible] The sense of values [illegible] relationships [illegible] not [illegible] ing. Music, art, sports, social clubs, religion [illegible] reading for pleasure—these are electives and [illegible]. Where can the feeling go in school? Perhaps [illegible] [illegible] the process and psychotherapy [illegible] [illegible] inadequate and undeveloped [illegible] feeling function in general.

The development of the feeling function through psychotherapy would not be necessary had our schools [illegible] [illegible] feeling [illegible] Russell said [illegible] among us who [illegible] the [illegible] of life [illegible] the best educated. The education [illegible] which as we have been [illegible] by the [illegible] ing [illegible] makes us [illegible] feeling with [illegible] Rather [illegible] in [illegible] feeling [illegible] feeling and thinking [illegible]

[illegible]

[illegible] time for the education of feelings.

[illegible] vital, even if sentimental, pu [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] tion's inferiority.

[illegible]

ters of A. Guggenbühl-Craig, *Marriage Dead or Alive*, Spring Publ., 1977.)

The education of the feeling function for the feeling type may even be more difficult than those with another superior function. After all, the superior function goes its own way well. It is the adapted, smooth [illegible] system that copes, whereas personality development usually takes its steps through its breakdowns, or points where the inferior parts have a chance to come forward. Feeling has extended its range to ever new areas of life, new people, new interests and activities, but unless there is a further differentiation of *values* where they advance in subtlety and human comprehension, the function itself does not move from the focus of its attention. Therefore the feeling type often must suspend his superior function and its values in order to extend the function. A woman feels her son's mistake in marrying a negress, a wife sees the crass, coarse aspect of her husband's best friend, a businessman finds worthless his wife's social life. Each of these judgments has merit, [illegible] good. Yet by including the position of the son, the mother has a chance to discover new values. By judging the husband's friend, the wife misses her opportunity to be led by her husband's inferior feeling on his male friend into an area of life that has its values.

The feeling type may have to develop against his better judgment. Here perversity may be a way. Swift, Baudelaire, Proust show the potential for the development of feeling through peculiarities and sophisticated forms of what convention says is good feeling. In a predominantly Protestant culture where sincerity, simplicity and frankness are given a high place, the sophistication of feeling through perversity, aestheticism, irony, extravagance, cunning and other such ways seems to be bad feeling. But we must continually recall that we have a [illegible] and sentimental notion of an educated feeling function.

In this respect, feeling may be perfected only through the reverse of the usual values, through wrong for instance. Truth is not an abstract principle alone; it is also the reality of a concrete situation in which various values are operative. What may be the truth [illegible] of a fact in thinking sense may be a lie in [illegible] feeling's value sense, [illegible] of the concrete situation. Parents conceal from their children [illegible] them, yet expect that [illegible] truth.

[illegible] reaction of inferiority.

[illegible]

[illegible] verted feeler does [illegible] here he puts [illegible] developing his reactions and judgments and connecting [illegible] relationships. He [illegible] his fantasies [illegible] other people [illegible] other people. This takes time, and feelers [illegible] develop [illegible] ity and power.

On the other [illegible] feeling types [illegible] selves by [illegible] the value of what takes place in their psychic world [illegible] symptoms, fantasies, depressions [illegible] by [illegible] They use their introverted feeling to [illegible] themselves. They feel [illegible] what their creations [illegible] regard as [illegible] and [illegible] arise [illegible] spontaneously. They put down moods and [illegible] with them. They [illegible] stuff. But these feelings [illegible] give value to [illegible] give me value, security and strength. With [illegible] introverted feeling, I tend to [illegible] myself [illegible] will be [illegible]

Very often dreams show figures that [illegible] feeling. These [illegible] personalities reflect [illegible] the persona [illegible] and the kind of attention required [illegible] the feeling function [illegible] conversation [illegible] a man who had already been [illegible] analysis [illegible] appreciate [illegible] things [illegible] make [illegible] connected [illegible] A [illegible] man [illegible] was ever [illegible] dark glasses [illegible] everything darkly. This dream [illegible] was the personification of her anxieties and depressions. She viewed [illegible] these moods through his own dark glasses, seeing the negative sides [illegible] But once she asked him [illegible] what was wrong with his eyes, why he was blind, why he suffered and what she could do for him [illegible] serve [illegible] A change began to take place. The crippled [illegible] weak [illegible] sick [illegible] interpreta [illegible] thinking [illegible] especially [illegible] appreciation [illegible] feeling.

In [illegible] negatively [illegible]

going [illegible] is room with these people is [illegible] s with someone else at another time or another place. These *feeling patterns* serve to give the experience its form, giving due value to it. The recognition of value was [illegible] reaches [illegible] the entire performance [illegible] secondary details of decoration, dance and dress. When the listening among guests [illegible] Feeling [illegible] its context is an awareness of how and where [illegible] right where you are. At its best [illegible] this is the atmosphere of the mystery and the mood of the Mass. Atmosphere is created by the evaluative [illegible] brought to the moment. At another extreme are the formal evenings [illegible] and [illegible] parties [illegible] interesting discussion. But these too are feeling atmospheres, and what feeling governs is the mirroring, the recognition of what is happening as it happens. The feeling types know how to mirror. They contribute to the less [illegible] simply by the way they place their attention. They can suffocate the inappropriate and manipulate a conversation by the same methods of placing values and showing [illegible] abiding interest.

Mirroring is not only reflecting with the mind. It is as well something that happens in the body. It is a presence in posture, a registration in the flesh of events as they take place: those small physical events of fear or excitement, the [illegible] draining from hands and feet, the tiredness, the exhaustion from prolonged tension. In itself this is the sensation aspect of mirroring, yet feeling draws values from these reports and makes its judgments.

The education of feeling involves also the observance of *object patterns of relationship*. There are rules, for instance, about the relationship of guest and host, of server and patron, between master and servant, between friends, even between husband and wife. In many cultures these forms of feeling are worked out in great detail. They describe archetypal feeling positions that can be transposed into other situations, even metaphorically understood, such as the feeling of bride for bridegroom, or the feeling of being a guest or a servant.

We find it difficult to observe [illegible] patterns, especially when they are hierarchical. To hold a superior position without [illegible] or obsequiousness, to give an order without its being called a request, a favor or [illegible] complex

[illegible]

[illegible]

the forms of feeling

[illegible]

[illegible]

opment of the feeling function, and we must examine this a bit further. Falling in love has an indirect, not a direct effect upon the feeling function. The direct effect, mistaken for true feeling development, is the sudden experience of so many positive feelings. But their expression under the intense [illegible] of an affair, the love emotion, may still be over-subjective and distorted by love's inflation. And even when these positive feelings are formed and expressed adequately, this is more the gift of love itself and is an archetypally [illegible] pattern of one's behavior [illegible] unconsciously when one enters the state of being in love. The real development is later and indirect, when feeling begins its long appraisals and discriminations of what is going on, sorting out the feelings and responding to and from them. [illegible] of the function takes place. Hence we [illegible] the value for psychology of love letters and love poems and love diaries. Hence the [illegible] of ages we revere. Hence, too, the broadened tolerance and understanding for others which a love affair yields is a late product.

The main [illegible] effect falling in love has on the feeling function is trust. Through this experience we come to trust our feelings. This is the development of faith and [illegible]. In love we risk our feeling and trust its functioning. Falling in love not only opens the door to a host of tender, comical, savage, exalted feelings, it also affords a safe place where these and others [illegible] under more suspect can be allowed in trust. In love we give value also to the weak, possessive, vain and clinging feelings. No matter what they feel like, we believe in them and give credit to them, since they are the stuff of the affair. Having been [illegible] in a situation where they are accepted, we are free to accept them ourselves. The credit the other person gives to us teaches us to believe in ourselves as feeling beings. With this comes the sense of redemption that our feelings, our heart, are good, and that even the feeling wounds of childhood and adolescence can be risked, re-experienced and healed. To be in love makes us young again partly because it draws us back to these wounds of negative feelings and their blocked, bleeding expression, redeeming them by finding for them acceptance within the structure of a relationship.

[illegible]

[illegible]

[illegible] relationship appropriate to each. In the German-speaking world appellations differentiate degrees of personal intimacy. One has a title and a first name and perhaps a nickname, and in addition there are the two forms of "you" [illegible] which affects all sorts of word endings. A Greek tells that only God knows our true names. Yet in today's society we use other people's names on our first encounter. The name of the other person is an archetypal expression of feeling. [illegible] For instance, a [illegible] once told a man [illegible] he had fallen in love and kissed the woman for the first time [illegible] had been engraved on her tongue. In Proust there is a passage where the first time his beloved mentioned [illegible] name he felt as if he had been held naked in her mouth.

Further, the patterns of relationship are codified in *manners*. Learning manners means learning forms of feeling. Again, it can be argued that what one really feels has little to do with manners. Manners may indeed seem to prevent feeling, because feeling has come to mean a breakthrough of sincerity, putting aside all manners and coming out with it—feeling like it is. Problems of [illegible] between black and white, between [illegible] have reached the place of non-[illegible] where manners are a laugh. To make a case for manners in our historical period of violence points up the difference between feeling and affect. (Not that feeling cannot also be a [illegible] for aggression, as in the cult of brainwashing, or the code of the military.)

Yet manners at their best oppose only affect, not feeling. Feelings which seem to [illegible] personal [illegible] manners reveal [illegible] inadequacy of our manners that they have lost touch with their original purpose. For manners, whether polished or primitive, give a feeling [illegible] which can be understood and received. They offer feeling channels for communication, even the negative feelings [illegible] and speech can be passed on by manners. Through the art of use of them we can freeze, snub, cut and ridicule or show off [illegible]. The manners become dry [illegible] they reflect no personal [illegible] they become mannered and possibly sentimental [illegible] sensitivity [illegible] on to the primary theses of this chapter: the feeling function [illegible] so easily. As a consequence, significant psychological [illegible] split into parts. On the one hand we have [illegible] and pregnant feelings, on the other, manners emptied of any service [illegible] defense.

The rediscovery of the archetypal significance of manners as necessary and viable channels rather than protective moats would return [illegible] the [illegible] reverence [illegible] an aspect of ceremony. We would feel [illegible] the simplest aspects of daily [illegible] behave and what is expected. Manners would give us the manner [illegible] dealing. Instead we must give worried time [illegible] consequential things [illegible] own terms [illegible] all sorts of feeling efforts [illegible] feeling which is always supposed [illegible] generousness [illegible] expression of feeling. Undisciplined squabbles [illegible] derived manners. The obsessive worry with which we confront daily decisions of feeling, the profit of advertisers and advisers who batten on our uncertainty, is the result of feeling forms having fallen into unconsciousness. Unlived ritual becomes unconscious obsessions and compulsions.

Manners are archetypally connected with the numinous; they imply a relation to power. They appear at their [illegible] where power is concentrated: at the church, the military, the government, or in the contests of power, e.g., law courts, sports, aboard ship, in surgery. Manners are [illegible] associated with the [illegible] of ceremony as something of [illegible] courts and stage. [illegible] manners manifests the numinous [illegible] powers which like Gods are within every situation [illegible] Although [illegible] situations both less personal and more numinous, where what we say and do is carried beyond the power of [illegible] the importance of the manner in which each act is done.

Manners are part of *adulthood*. As we can [illegible] extraverted feeling is primarily concerned with [illegible] considera-

[illegible] arise. [illegible] are recognized and adjusted. Adjusted [illegible] feeling [illegible] does its [illegible] task [illegible] and the affirmation of external values. [illegible] means being good personally [illegible] personal [illegible] needs to take place [illegible] through power [illegible] personal experiences of love [illegible] crowds, and [illegible]. It [illegible] the collective [illegible] as well as being an arena [illegible] forces [illegible] as well within the psyche. [illegible] requires us to the [illegible] pro- [illegible]. We are indeed [illegible] man and creature [illegible] of individuality [illegible] personal [illegible] experience that challenges the feeling [illegible] without going under.

Appropriate [illegible] means appropriate behavior, [illegible] of which Plato speaks [illegible] conduct of the [illegible]. That [illegible] would be [illegible] art of [illegible] depends [illegible] problem of the feeling function [illegible]. Appropriate [illegible] we have been fond of using [illegible] developed [illegible] feeling refers to one's own individual style and tact in behavior.

[illegible] feeling. Stylized [illegible] we will encounter it [illegible] extravagances of extraverted feeling as it [illegible] toward the [illegible] and [illegible]. As [illegible] inscriptions [illegible] with [illegible] develops into arabesques and [illegible] stylized feeling a [illegible] phase in the organization [illegible] passion. Nevertheless, [illegible] remains within the realm of feeling [illegible] as brittle [illegible] forgetting [illegible] present feelings and qualities.)

But [illegible] stylization. Style [illegible] a happy [illegible] of [illegible] feeling adjusted [illegible] external expectations. It is the [illegible] expressing personality as the glass shows [illegible] personal [illegible] through the feeling [illegible] what [illegible] in keeping [illegible] is right [illegible] for the [illegible] of feeling [illegible] word. Style is not to be taught in vogues [illegible] taught although [illegible] the [illegible] badly. It is the style of [illegible] social [illegible] the style [illegible] the [illegible] style [illegible] and [illegible] style [illegible] the worldly [illegible] silence all through the party.

When Alfred Adler talks about a life style [illegible] grasp the nature of a person's neurosis. [illegible] shows how a person handles his feeling [illegible] the [illegible] expresses thinking [illegible] express feeling. As the style of a period expresses the [illegible] of feeling [illegible] style of a person reveals his feeling [illegible]. When [illegible] does [illegible] change [illegible] history [illegible] change [illegible] and stylization. The less [illegible] able [illegible] ized [illegible] part of [illegible] a person [illegible] we [illegible] for [illegible] integration of feeling [illegible] has [illegible] keeping with his style. Thus the [illegible] in painting or writing [illegible] highest [illegible] the mark which lasts the longest. For [illegible] the same: the search [illegible] ourselves [illegible] style, the way to live feeling in life.

[illegible] the sense of timing is perhaps the [illegible] propriate feeling [illegible] is a season. Everything has its time. Perhaps [illegible] dress [illegible] depends [illegible] and music is the art of time. [illegible] feeling [illegible] than [illegible] instance [illegible] a person [illegible] staying too long [illegible] feeling [illegible] go. The quality [illegible] carries the feeling [illegible] feelings from [illegible] sense and one gives [illegible] feeling.

[illegible] essential for feeling development.

[illegible]

[illegible] Does time run by quickly or drag?

[illegible]

[illegible]

[illegible]

[illegible] education of the function is still avoided.

[illegible]

[illegible] need for change

[illegible] We are not present where the fe[illegible] [illegible]

[illegible] velopment.

[illegible] part of the individuation process.

[illegible]

[illegible] analysis does not offer [illegible] such [illegible] home as does friendship.

But friends [illegible] remains in the [illegible] personal feeling [illegible] the psyche has yet another need [illegible] But [illegible] our culture has [illegible] with [illegible] archetypal [illegible] the [illegible] search [illegible] of time [illegible] geography and [illegible] spirits of place [illegible] [illegible] necessary [illegible] remains [illegible] pathological [illegible] the secular world [illegible] we [illegible] hearing the voices [illegible] connecting existence with archetypal reality.

BIBLIOGRAPHY

Literature for Further Reading

Chapter I

[illegible] *History of Theories* (New York, 1937)

[illegible] University, 1928)

[illegible] York: McGraw-Hill, 1950)

[illegible] and London: Academic Press, [illegible])

[illegible]

T. S. Eliot, *Four Quartets* (London, [illegible])

Chapter II

[illegible]

[illegible] dialects.

Chapter III

[illegible] Brown.

[illegible]

Chapter V

[illegible]

E. Neumann, *The Great Mother*, London, 1955.

[illegible]

Chapter VI

C. G. Jung, [illegible] "arum philosophorum," in CW 16.

Emma Jung, *Animus and Anima* (Spring Publications, 1957).

Frances Wickes, *The Inner World of Choice* (New York: [illegible] edition Boston: Sigo Press, 1988), ch. 11, 12.

[illegible] Franz, *The* [illegible] (Seminar Series, New York: [illegible] Spring Publications, 19[illegible]).

J. Hillman, *Insearch: Psychology and Religion* (New York: Charles Scribner's Sons, [illegible] Dallas: Spring Publications, 19[illegible]), ch. 4.

E. C. Whitmont, *The Symbolic Quest* (New York: [illegible] Putnam's Sons, 1969), ch. 12.

Books of Permanent Jungian Interest

Women's Dionysian Initiation • Linda Fierz-David

Rare Pompeian fresco art depicting an initiation ceremony for women in a series of ten exquisite scenes provides the basic material for the author's psychological analysis. We feel the events of extraordinary life lived in the company of Dionysos from Ariadne's point of view. These ancient mysteries once enacted collectively continue today, according to M. Esther Harding's introduction, in "the secret recesses of the heart." Color plates. (149 pp.)

Fathers and Mothers • Bly, Hillman, Vitale et al.

Twelve chapters break old habits of thinking about family. Robert Bly and James Hillman on the agonies of father-son love; Ursula K. Le Guin's Persephonic prose poem; Marion Woodman on changes in the mother image during analysis; the stepmother; the mothering of desire. The classic essay by Erich Neumann on matriarchal moon consciousness and C. G. Jung's original 1938 "The Mother Archetype." (259 pp.)

The Far Side of Madness • John Weir Perry

In his extensive work with hospital patients, Dr. Perry discovered that "psychotic" images and emotions not only were coherent but also orderly, aiming toward a fundamental reorganization of the self. As symbolic expressions occurred with striking similarity in case after case, he came to see the psychotic episode as a "renewal process"—nature's attempt to heal. This book discusses messianic callings, creativity, and finally a philosophy and method of treatment. (177 pp.)

Masochism: A Jungian View • Lyn Cowan

How do masochism and martyrdom differ? What is the pleasure in shame, humiliation, and submission? After reviewing the clinical literature—Krafft-Ebing, Freud, Jung—the author shows how the symptoms of masochism acquire religious depth within the realm of Dionysus, Lord of Souls. (137 pp.)

The Japanese Psyche • Hayao Kawai

Addresses such questions as why so few Japanese fairy tales end in a "happily-ever-after" marriage and why the female figure best expresses the culture's ego and the country's possible future. The author compares Japanese and Western tales, throwing into relief the former's idiosyncratic figures and themes. Terrible women who eat people, obscene escapes from the Oni (frightening but sometimes comic male demons), brother-sister bonds, undersea dragon palaces: with such elements does Kawai delicately present the multiple layers of the Japanese psyche. (234 pp.)

Spring Publications, Inc. • *P.O. Box 222069* • *Dallas, Texas 75222*

Jungian Psychology

Lectures on
JUNG'S TYPOLOGY

Introvert? Extravert? What "type" are you?

Here, two world-renowned Jungians give detailed accounts of C. G. Jung's personality types—the most famous part of his psychology—with examples, anecdotes, and humor.

VON FRANZ shows the inferior shadow side of each of eight kinds of typical functioning, while HILLMAN differentiates genuine feeling from look-alikes and substitutes.

Both a rich source of ideas for study and an enjoyable guide book for self-discovery. Full of psychological insights into personal habits, temperament, and character.

ISBN 0-88214-104-X